

ADVENT



HERALD

Luke 9:18-30.

"WE HAVE NOT FOLLOWED CONSIDERABLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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I'm Weary of Staying,

BY E. BANNISTER, JR.

I'm weary of staying—O, when shall I rest
In that distant land of the good and the best—
Where sin can no longer her standard-bearer spread,
And tears and temptations forever are fled.

I'm weary of sighing o'er the sorrows of earth;
O'er joys glowing visions that fade at their birth,
O'er the pang of the loved that we cannot assuage,
O'er the blittings of youth, o'er the weakness of age.

I'm weary of hoping, where hope is untrue;
As fair but as fleeting as morning bright dew;
I long for that land where bliss promise alone
Is changeless, and sure as eternity's throne.

I'm weary of loving, for all pass away,
The brightest and fairest, alas! I cannot stay;
I look toward the place where these partings are o'er,
Where death and the tomb can divide us no more!

Tennessee Baptist.

The Work of the Messiah.

BY RICHIE H. BERSCHLIE,
PASTOR OF A CHURCH OF CONVERTED JEWS IN LONDON, ENG.

(Continued from our last.)

I HAVE hitherto chiefly considered the moral and social renovation of man; I shall now notice a few of those passages of Scripture that conjoin with these—the renovation of this earth to the "very good" state in which God created it.

We have seen, that there was an early expectation of some one who should "comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Gen. 5:29. It is interesting to trace this expectation, that the ground, *אדמה*, *adamah*, the soil, should one day be delivered from the curse pronounced on it for the sin of our first parents; which expectation mingles itself in all the visions of the future that gladden the hearts of the prophets of old. They knew, as the Apostle Paul expresses it, that "the creation was made subject to vanity, not willingly, but by reason of Him that subjected the same; in hope that the creation itself, also, shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:20, 21.

It is a strange notion of the omnipotence of God to suppose that He made a world which He considered "very good," and that Satan so marred it, that God needed to destroy it, and blot it out of His creation! Is this consistent either with the wisdom or the power of God? If He has seen fit to provide a remedy for the evil caused by Satan to one portion of His very good work—the spirit of man—why should it be thought a strange thing, that the remedy should also extend to the material portion of the work, which was, equally with the other, pronounced "very good;" a thing right, proper, and suitable to exist? Shall we dare to say that Satan has in this point foiled God, and has made that which God pronounced good, so irreparably evil, that it must needs be destroyed, and exist no longer?

It is sometimes maintained, that the popular notion of God utterly destroying the earth, and taking the righteous to dwell elsewhere, in a place called heaven, is, even if an error, a very harmless one; because it does not signify where we are to be hereafter, so that we dwell in the immediate presence of God, where alone is happiness. There can be no question as to the pre-eminent importance of ascertaining the way in which future happiness is to be attained; but when this all-important question is settled, we are not desired indolently to fold our hands, and to say, This suffices me, I will

keep solely to these first principles of the doctrine of Christ. On the contrary, we are told to "go on unto perfection," (Heb. 6:1) and to "add to our faith, knowledge." In proportion as our views are Scriptural, they will be influential; in proportion as they are distinct and well defined, in the same proportion will the impression they make be vivid and abiding. It is treason against the God of truth, to say, that error may answer our purpose as well as truth.

But the banishment of matter out of God's creation, as an essentially sinful thing, has not been harmless. It has rendered the glorious doctrine of the resurrection of the body a mere inert dogma; held, indeed, theoretically, but practically a dead letter, exercising no influence over the affections and hopes of the Christian. The happiness of the disembodied spirit is all that is contemplated; and whether that spirit is again to rejoin the body or not, is a matter of comparative, if not absolute indifference to a very large portion of the church of Christ. In the days of the apostles it was not so; the happiness of the disembodied spirit is but slightly alluded to, as being preferable to the toilsome warfare of the Christian life; but the "blessed hope" that animated the hearts of the early believers, was "the glorious appearing of the great God, even our Saviour Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body." Tit. 2:13; Phil. 3:21. The apostles preached "Jesus and the resurrection;" the moderns seem to think the second of these topics superfluous.

When man came originally from the hands of his Creator, this earth was the abode which the all-wise Creator thought suitable for him; it was made for him, and he was invested with the dominion of it. He fell by transgression, and lost the dominion. A Deliverer was promised. Now, suppose the details of what this Deliverer was to accomplish, had never been given, would it have been very unreasonable to expect that, besides delivering the soul of man from the disease of sin, He was also to regain for man his lost dominion over the earth, and enable him, we may reverently say, to carry on God's original plan, which sin had interrupted? Such an expectation regarding the work of the Messiah would have been natural and reasonable. But we are not left to reason on the subject. I maintain that it is expressly declared, that this restoration of the lost dominion, this renovation of the earth, form part of the work of the Redeemer; and this I shall now proceed to prove from various portions of Scripture.

Christ, the second Adam, is to regain all that the first Adam lost. He is to be not only "King of saints," but "King over all the earth."—There is not a prophecy of Messiah in the Old Testament that is not connected with this dominion. The testimonies to this truth are so numerous, that selection is the only difficulty. When the Psalmist is contemplating the wonderful dignity to which the Almighty has raised man, in having given him dominion over the works of God's hands, and having put all things under his feet, we are taught by the apostle that He is contemplating a state of things that has not yet been attained. "We see not yet all things put under Him," is the declaration of the Spirit through Paul. Heb. 2:8. "But we see Jesus," the representative, and new head of humanity, "who was made a little lower than the angels for the suffering of death, crowned with glory and honor," (Heb. 2:9), sitting at the right hand of the Father until He comes to take possession of the dominion He has gained. And what is the kingdom He has gained? The dominion of the earth. "Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thine in-

heritance, and the uttermost parts of the earth for thy possession." Psa. 2:7, 8.

The promise made to David of a son who should sit on his throne, was of a much larger kind than was or could be fulfilled in the person of his son Solomon. Let us examine it in detail. When David had it in his heart to build a house for the name of the Lord, a message was sent to him from God by the prophet Nathan, forbidding him to build the house, but giving him "exceeding great and precious promises."—"It shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me a house, and I will establish his throne forever. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee; but I will settle him in mine house and in my kingdom forever; and his throne shall be established forever more." 1 Chron. 17:11-15. At the reception of this message, David sat down before the Lord, astonished at His goodness, and said, "Who am I, O Lord God, and what is my house, that thou hast brought me hither to? And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a long while to come, [מִיָּמִינוּ, *mi-yaminu*, a far-distant period,] and hast regarded me according to the estate of a man of high degree,* O Lord God. What can David speak more to thee for the honor of thy servant? Before concluding David's speech, I must return to another portion of God's promise, which relates, not to David's seed as Ruler of Israel, but to Israel as a nation: "I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more as at the beginning." In allusion to this part of God's promise, David says, "What one nation in the earth is like thy people Israel, whom God went to redeem to be His own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou make thine own people forever; and thou, Lord, becamest their God. Therefore now, Lord, let the thing that thou hast spoken concerning thy servant and concerning his house be established forever, and do as thou hast said; let it even be established that thy name may be magnified forever, saying, The Lord of hosts is the God of Israel, even a God to Israel; and let the house of David thy servant be established before thee. For thou, O my God, hast told thy servant that thou wilt build him an house; therefore thy servant hath found in his heart to pray before thee. And now, Lord, thou art God, and hast promised this goodness unto thy servant; now, therefore, let it please thee to bless the house of thy servant, that it may be before thee forever; for thou blessest, O Lord, and it shall be blest forever." 1 Chron. 17:9, 16, 17.

Those who maintain that the history of the Jews as a nation is ended, and that Christ is never to sit on the throne of His father David, would do well to consider this remarkable portion of Scripture.† If David had looked into the history of his descendants, had seen that

ten of the twelve tribes would revolt from his grandson, and never again be under the rule of his family; had he foreseen that, in a few centuries, five-sixths of Israel were to be driven out and lost; and in a few centuries more the remainder was to be scattered to the four winds of heaven, to become a reproach and a byword in all nations of the earth; if he saw this, and no more than this, would not his utterances have been those of grief and lamentation, rather than of joyful and triumphant praise? What shall we say, then—that the Lord deceived David? That the God of truth said He would establish the throne of the seed of David forever, that He would ordain a place for His people Israel where they should dwell, and be moved no more, when He all the while intended in a few centuries to put an end at once to the Jewish nation and David's throne? God forbid that we should thus dare to tamper with the promises of the Almighty, of Him who cannot lie. No; in mercy to the weakness of humanity, the nearer calamities were hid from David's eyes; and he was carried beyond the present dispensation to that glorious time when his seed, the promised Messiah, "shall take unto him his great power and reign;" when He shall be at once "King of Israel," and "King of the whole earth."

The glorious vision here afforded to the royal Psalmist was, from this time forth, the delightful theme of his songs of praise. Every victory, every deliverance, carried him in spirit beyond the passing event to the future glory, when "the wicked shall not be," when the evil-doers shall be cut off, and those that wait upon the Lord shall inherit the earth." (Psa. 37:9, 10), and "the Lord shall be King over all the earth." Zech. 14:9. In these visions, the restoration of the earth to its primeval fruitfulness is always conjoined with the reign of the Messiah over it. When He "judges the people righteously," "then shall the earth yield her increase;" (Psa. 67:4, 6); when "He cometh to judge the earth," then "the field, and all that is therein," is joyful, and "all the trees of the wood rejoice before the Lord." Psa. 96:12, 13.

The seventy-second Psalm is an interesting example of David being led from the contemplation of Solomon and his kingdom, to the higher theme of Messiah and His universal kingdom of peace and blessedness. The two themes are at first so blended together, that we only discover that something more than Solomon's kingdom is meant, by the loftiness of the strain; but towards the end the strain rises so high, that Solomon's kingdom is entirely lost sight of; and the heavenly kingdom that is to endure forever, when the tabernacle of God shall be with men, and He will dwell with them, fills the eye and heart of the departing Psalmist. "His name shall endure forever; His name shall be continued as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen, and Amen. The prayers of David, the son of Jesse, are ended." Psa. 72:17-20.

That David thus looked beyond his immediate posterity to that illustrious descendant who should be "born King of the Jews," (Matt. 2:2), we have the most direct Scripture testimony. Peter, expressly alluding to the passage in 1st Chronicles I have given above, states, that David, being a prophet, knew "that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne." Acts 2:30. This is the only key to David's song of joyful praise at the announce-

* I question much whether "a man of high degree" is all that is implied in *הָרָם*, *the exalted man*.

† The ending of the Jewish nation does not prevent Christ's sitting on David's throne. As David was to Christ, so was Israel to the ransomed of the Lord in the new earth, over whom Christ will reign forever.—Ed. Her.

ment made to him. He had had a turbulent life; he and his people Israel had spent their days amid "wars and rumors of wars;" but the Lord granted him a vision of a kingdom of eternal peace, where "Israel shall dwell safely," ruled over by Christ, "the Lord our righteousness," who shall be "King forever and ever." What wonder, that, with such Scriptures in their hands, the early disciples should cry out, when Jesus triumphantly entered Jerusalem, "Blessed be the kingdom of our father David, that cometh in the name of the Lord!" Mark 11:10. At Christ's birth it was expressly declared by an inspired prophet, that "the Lord shall give unto Him the throne of His father David." Was David's throne in heaven? Or was it in the hearts of men? O that men would take the words of God in their honest simplicity; that instead of severing the future happiness of the glorified church from the future happiness of the earth under the reign of Christ, they would see the close relationship in which they stand to each other! Why try to contemplate being blessed with Christ, in some indefinite region of space, far removed from earth and its concerns, instead of embracing the Scriptural declaration that we are to be "joint heirs" with Christ in the inheritance of the "nations and the uttermost parts of the earth," (Psa. 2:9,) over which we are to reign with Him? If such glorious expectations were a fanciful theory, based on obscure and doubtful texts, we might well be reproached with presumption; but it is the consistent declaration of all Scripture, which, thus interpreted according to its plain and literal meaning, makes a consistent whole; the purport of which is to lead us to look for, and hasten unto, the coming of the day of God; (2 Pet. 3:12;) and to pray, with earnest longing, "Thy kingdom come; thy will be done on earth as it is in heaven."—(To be continued.)

The French Revolution of 1848.

A SERMON, PREACHED IN THE CHURCH OF ST. STEPHEN, WALBROOK, ENG.

BY THE REV. GEORGE CROLY, LL. D.

(Concluded.)

But, I turn from those recollections. A Republic, in Europe, can be only a theory. It is made to perish. Even its loftiness and magnificence to the eye can be only like the loftiness and magnificence of the palace of an Arabian tale; the more striking, from that rapidity of rise, which forbids all substantial structure; raised too by powers which shrink from the light; and vanishing with the magician by whose spell it was summoned from the sands. The peril of a Republic is, its inevitable propensity to change. No man can be sure, that the law which demands his respect to-day, will not be a dead letter to-morrow. Security, the most essential of all political advance, can exist no longer. Men and maxims flit before a gust of the popular breath; public engagements, private ties, the common ordinances of personal life, the connexions and duties of the altar and the hearth, all must undergo the shiftings and diversities of the universal time of change. The Republic, the great chameleon of the day, alters its color by everything on which it feeds, and changing its food at every impulse of fright, or appetite, or caprice; it bewilders alike the understanding and the eye.

The French Republic perished, but not without leaving us a moral; and that moral is, that no form of government can hope to be lasting, which begins by an assault on property. The foundation of property is the original purpose of all society; its progress is the progress of mankind; and its perfect security is the highest achievement of civilization.

But there was one brief event, in its closing period, which strongly illustrated the especial punishment of aggression.—The expedition to Egypt. The cessation of the war with Austria, and the conquest of Italy, had left the national troops without employment. Old dreams of the seizure of Egypt were revived; and the most powerful fleet, and the most distinguished army, of the Republic, were sent to Alexandria. But Egypt was a province of the Ottoman, and the Ottoman was the ally of France. Perhaps there never was an instance in which the unimportance of the object was more signally contrasted with the directness, the rapidity, and the completeness of the punishment. As the first example, the fleet which conveyed the army was utterly destroyed, and, as if to make the impression deeper, was destroyed, within sight of the army. The next blow was to fall on the great projector of the expedition. The French General, who, in his Italian campaigns, almost in youth, had sprung up to the highest point of

military fame, was utterly baffled by a few British seamen, aided by a few undisciplined Turks, defending a dilapidated town. After a siege of sixty days, he was driven from the foot of its crumbling walls; was hunted out of Syria, and finally, in despair of success, was driven into a clandestine flight to Europe, leaving his indignant and contemptuous army behind.

That army was next to undergo its share of the punishment. It was assailed, beaten, and compelled to capitulate, by an English force; and Egypt was restored to its master. Of the whole fleet, not one ship ever returned to a French port. Of the whole army, not one man ever returned to France, but as a prisoner.

But, the retribution did not end even there. In the interval of the Egyptian Expedition, the Russians burst upon the French armies in Italy; less defeated, than tore them to pieces, trampled them, crushed them to the earth.—Military annals have no example of battles like those of Suwarrow. They had the Tartar fury, and the Tartar speed; then were less battles than massacres, whirlwinds of wrath and vengeance. In three months, the Russians had not left a French soldier in the provinces, which it had cost all the genius of the first general of France to conquer in two years.

There was but one blow more, necessary to complete the round of penalty. The government which had sent forth the Expedition was to perish; and it perished; basely and silently, like a felon strangled in his dungeon.—It fell by an intrigue, and it fell by the hands of its fugitive general. Its members, (five virtual kings,) were cast into utter obscurity; the Republic was extinguished, and a military despot erected and ascended an Imperial throne.

It is wholly impossible to conceive, that this singular sequence of events was put in motion merely to secure a semi-barbarous province to an infidel throne; a throne, too, from which it was so soon to be rent away. But, as an example of the punishment of aggression, nothing could be more powerfully expressive: "those things were not done in a corner; it was no obscure barbarian struggle; the actors were the two chief nations of Europe, the scene was the Mediterranean. The result was, the first great collision of the military strength of the two nations; a collision which finally broke the chains of the Continent.

Those facts are living history, we are driven to no remote and discolored record for their evidence; they have occurred before our eyes. They are only diminished and injured by the brevity and rigid strictness of this narrative. Yet, though it has shown only their skeletons; who can doubt that their configuration, dry and fleshless as it is, exhibits the work of a hand higher than man.

I pass, with equal rapidity, over the events of the Empire. Its history has been given to the world by a host of able writers, until we are stunned with the restless sounds of its trumpets, and half-blinded with the perpetual blaze of its triumphant arms.* But, no history can give the future generation the actual impress, made by the French Emperor on the mind of his time.

The magnitude of his plans, and their astonishing success; the mastery with which he modelled the councils of both his allies and enemies; the refined subtlety, yet remorseless reality, of his designs; the brilliant tactics, by which he moved his vast military masses, with the swiftness and steadiness of a machine, against the first military powers of Europe; made him, within a few years, the Arbiter of the Continent.

But, the strange frigidness of his temperament, his systematic reserve, the stern secrecy of his projects, until the world was to be shaken by their explosion; even the nature of his language, pregnant and profound, with the intensity and the ambiguity of an ancient Oracle; all combined to invest him with something of a super-human character.

The Italian pronounced him a Fate; the Frenchman followed him like a demigod; the German dreaded him as a demon.† Even the soberest minds of Europe could scarcely restrain the idea, that his mystery and might were given for some high purpose of Providence, however hidden in the future.

It is unquestionable, that the French Emperor had one of the noblest opportunities of estab-

* First of the first, Alison's admirable History.

† The celebrated Metternich said of him, "It was not the armies of Napoleon which occasioned us the chief uneasiness; it was his inventive spirit, his acute subtleties, in short, his diabolical intellect, by which we Germans were hemmed in, and entangled on every side."—Capefigue "Diplomatists of Europe."

lishing a great name among the benefactors of mankind. Rising from the depths of the democracy, he had no sooner appeared above its surface, than its surges subsided.

—Ex alto
Prospiciens, summa caput extulit unda.

Et dicto citius tumida equora placat,
Collectasque fugat nubes, sobolemque reducit.

The day of rapine and homicide was no more. The scaffold was left to decay, while the nation rejoicingly turned to the pomp and lustre of a throne. He might have opened a new career for France, which would leave all its martial glories in the shade; he might have beaten its sword and spear into the instruments of the richest of all cultivation, popular intelligence. On the ground already cleared by the Republic, he might have erected a Constitution, a great central temple to freedom, where every people of the continent might come to pay legitimate homage; and carry back wisdom from the shrine.

What limit can be assigned to the united impulse of the highest genius and the highest power? Nothing would have been easier at that moment, than to have converted the old, pernicious, rivalry of arms, into the new and generous rivalry of mind. All jealousy had passed away. Europe gladly saw the supremacy of a man, who had shackled the Revolution. He might have made France, to all nations, like the fountain in the wilderness to the Arab; the point to which every eye looked from every quarter of the horizon, and where all found rest and refreshing.

The prestige was sustained for a period. The first announcement from the consular throne had been, "Peace as a principle." A new order of things had begun, and Europe hailed its rising, with a shout of acclamation.*

But his spirit was inferior to his fortunes. He said of himself, "that he carried his heart in his head." His nature was narrow. Among the countless hopes, interests, and prospects of mankind, he saw nothing but the aggrandizement of one man. With good and evil before him,

"The golden urns, beside the starry throne," he chose the draught of evil, and no man was finally sentenced to drink deeper of its bitterness. He chose perpetual war, and was undone.

Yet, those who had imagined this extraordinary being to be raised up for extraordinary purposes, were not deceived. The man of aggression was commissioned to punish aggressors.

The partition of Poland had been an atrocious crime. Beginning in perfidy, it was completed by the sword. After a quarter of a century of successive spoil, that most unfortunate kingdom was finally divided, in the first year of the Republic.—The same knell which tolled for the Independence of Poland, tolled for the French monarchy. Thus the avenger was created in the moment of the consummate crime.†

Never was judicial vengeance more direct, or more terrible. The French Emperor had scarcely ascended the throne, when the whole mass of his power was cast on the three aggressors. Their armies were crushed, their provinces ravaged, and their capitals taken. With Prussia and Austria dragged in chains at his heels; his last triumph was Moscow. It was made a holocaust, for the national sin.

But, the vengeance was now finished, and its instrument was to be thrown away. The mission of Napoleon had demonstrably been for two purposes, the extinction of the French Democracy, and the punishment of the partition of Poland. The former had been the commencement of his career, the latter was its close. His work was now done, and he was instantly ruined; and the ruin was visibly wrought by means above man. "The stars in their courses fought against Sisera." The march from Moscow was the funeral procession of the Empire.

If he escaped, it was only for a more especial ruin; like the Egyptian tyrant, after having suffered the plagues in common with his nation,

* This was a general time of Treaties. One of the first acts of the French Government was to send a letter to George III., announcing the changed disposition of France. This was followed by the peace of Amiens. The treaty of Luneville was the basis of relations with Austria. Treaties were made with Russia and the Sultan, and the spirit of the Consular Councils was declared to be wholly pacific.

† The partition of Poland had been suggested by Prussia, was first proposed to Austria, and next to Russia. The original aggression took place in 1772. The final, in 1793. Poland had been long enfeebled, by religious dissensions, by the intolerable profligacy of her Court, and by the gross superstition of her people.

reserved only to perish by a more conspicuous punishment. In one tremendous struggle, Napoleon was engulfed "with all his chivalry."

The restoration of the Bourbons was followed by fifteen years of national quiet. Their throne was unpopular, but it was undisturbed. They made no war. At length, whether to rival the popularity of Napoleon, to employ their army, or to indulge that ravenging for possession which makes the calamity of the national character, the Government sent a fleet and army to seize on Algiers. (The pretext was reparation for an insult to a civil officer; the purpose was conquest. The army drove the undisciplined Moors before them; and captured the Pasha, his treasure, and his city.)

Within that month, the French King was a fugitive. His ministers, by a most unusual fate, were flung into the dungeon. His successful general was outlawed; and the old dynasty was exiled forever.

I do not enter into a detail of that fall. Providence, in human things, works by human means. But, the true question is, why was the ruin reserved for that moment? There was nothing predictive of royal downfall in the aspect of the times. Yet the catastrophe of the throne followed the invasion, as the roar of the cannon follows the flash. It was also the first instance of this precipitate plunge of an European throne. The former Revolution had been the work of years. This was the work of hours. The Bourbons sank, as if the earth had opened at their feet, and closed over them. Who can wonder that the Dey, in his exile, exclaimed, "The King is gone. God has avenged me."

The Government which succeeded, had a great opportunity of redeeming the national name. It threw away that opportunity. Its first act ought to have been the recall of the army. It increased that army from 30,000 to 100,000 men. Instead of the temporary capture of a port, it avowed the seizure of a kingdom.

The new dynasty has fallen before our eyes; and we are silenced by its misfortunes. Like the old Roman, we respect the tree which has been struck by the lightning. But the war was continued, as an exercise for the French troops, as a school for the French princes, perhaps as a preparative for the future possession of Egypt, or above all, as a machine on the largest scale, for supplying those shocks and sparks, which keep the French temperament alive, and which it is the unhappy custom of the nation to call "Glory."

But, at what a tremendous price of human evil was this excitement provided?

The Moorish war drew but little European observation; from its distance, from the wildness of the sect of warfare, and from the crafty silence of its operations. How could the clansman of the Atlas give his sufferings to the ear of the world? His oppressor spoke only in bulletins. But the war was only the more savage, for that secrecy. Acts which would have been impossible under the indignant eye of Europe, were perpetrated with riotous and bloody license, in the concealment of the wilderness. It was not even the array of army against army, where the horrors of war might be partially restrained by the laws of war. It was the havoc of the foreign soldier, let loose on a peasant population, often boldly resisted, and thus constantly blackening from revenge to revenge. True, the sufferers were Moors. But Moors, after all, are men; with human blood in their veins, and human hearts in their bosoms, with wives and children; and none of those ties and feelings the feeble, for a stern love of the soil which gave them birth, and which holds the bones of their fathers.

The war spread over a region nearly as large as France. Life in the wilderness is always difficult, but how fearfully must its difficulties be increased by the ravages of the soldier. How many thousands of brave men must have been mowed down by the French guns, how many thousands of the shepherds of the sands must have been hunted to death by the French squadrons? In those lands, the flocks and herds are necessities of life; with what bitterness of soul must the peasant have seen them swept before those brigades of plunder; with what helpless misery must the villager have sat in the embers of his village, with his kindred slaughtered round him; with what agony of appeal must the defender of his country, dying of untended wounds, have sent up his last breath to the God, who hears the "cry of the blood from out of the ground;"—and this war lasted for seventeen years!

But, at length, the struggle closed. The Moorish chief, a noble being, whose statue, if

he had been an ancient Roman, would have stood in whatever temple was dedicated to Patriotism; and whose name, if he had been an ancient Greek, would have been immortalized by the poet and the historian; surrendered himself, with his last horse and his last lance, and Algeria was conquered?

Then came the sentence. Then leaped the sword from its scabbard, and clove down the diadem. The man, whom the sunrise saw the mightiest monarch of the continent, with the mightiest army, surrounded with a circle of princes, and guarded against war without, and tumult within, by a chain of almost impregnable fortresses; the sunset beheld a spectacle of ruin to the world. The Moorish leader was scarcely locked into his dungeon, when the Monarchy of France was a dream, dust before the wind, nothing. Then might all the phantoms of the fallen usurpations come forth with their feeble splendors and strident voices, to scoff at the phantom of a king. "Art thou become weak as we. Thy pomp is brought down to the grave. The worm is spread under thee, and the worms cover thee. How art thou fallen."

There can be no question, that the crime of aggressive war ruined alike the old monarchy, the restored monarchy, and the revolutionized monarchy. In the two latter instances, the similarity of the circumstances is so complete, as irresistibly to imply divine design. We see the instruments in both the same, a rising of the mob of the capital;—the time the same, a three days' struggle—the results the same, the flight of the monarchs, the exile of the dynasties, and the erection of a new form of government. The sole distinction being, that the nation now shares its portion of the royal punishment, by a Democracy.

Here we pause. In England we yet stand upon firm ground; but, before us is a raging sea, with many a stately ship of sovereignty, helpless and helpless, reeling in the storm. One fact is terribly clear, that a new course of vast and undefined change is opening before mankind; that all the old powers and safeguards of political society are flung away, as obsolete incumbrances; useless as the armor of our forefathers, exposed to the mines and chain-shot of our day; that authority is no longer to rule from thrones, but is to ascend from the populace for the mastery of thrones; that the clamor of the crowd is to be the dictator of National Council, and Cabinets are to speak, but as the mouthpieces of the multitude.

From this deepest of all national misfortunes, may God defend our still great and glorious country. The sacredness of property has been the pledge of our national progress. Loyalty to the throne, and fidelity to the church have completed the public character, and made England the refuge of the great principles of society.

Republicanism is a ravager, by its nature. And its ravage reaches through all conditions of life. It strips the cottage, as it sacks the palace; it is alike the "horse-leech, crying, give, give," and the lion roaring for its prey.

We must not be deluded by that great practical sophism, America. Her trial is yet to come. She has a million of square miles to exhaust, before she is driven to feed on her own flesh. But the trial of Europe is instant: Property, the great harvest of the labors and laws, the talents and virtues of society, is suffering blight already. Confiscation is becoming the resource of states. While a rush of the multitude may, at any moment, supersede the tardy formalities of official rapine, and trample down right forever. Then follows the dissolution of all society; and man must be the robber, and the robber must be the savage.*

Still, it should not be forgotten by the Christian: from what ominous quarter of the horizon this tempest of change has come: that from the depths of the most absolute despotism of earth has sprang up,

"Like a pyramid of fire," and from the most gorgeous altar of superstition has rung the trumpet, which has broken the peace of the world.

"And I saw three unclean spirits come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons, working miracles: which go forth

* Poverty and terror at home must issue in war. On the first hostile declaration by France against Austria, in 1792, the Minister, Roland, gave as the Cabinet apology, "Peace is out of the question. We have 300,000 men in arms, and we must make them march as far as their legs will carry them, or they will return, and cut our throats!"—*Marsh's Politics*.

unto the kings of the earth, to gather them to the battle of that great day of God Almighty."—Revelation 16:13, 14.

"The Holy Seed," "the Substance" of a Nation.

"The holy seed" is "the substance" of a nation, because God regards all beside in a nation but as dross and foliage—dross without gold, foliage without fruit. . . . Whatever there may be of moral virtue, whatever there may be of intellectual distinction, whatever there may be that is admirable in the eyes of their fellowmen, if "weighed in the balances of the sanctuary," they are found utterly wanting: there is no solidity, no "substance," no reality in them. . . . But God looks upon his people as "the substance," in contradistinction to the mere shell, the mere foliage, the mere outward semblance of a land. . . .

But "the holy seed" is "the substance" of a land, because "the holy seed" alone diffuses a sanctifying and a saving efficacy upon the land in which it is found. "Ye," said Christ to his people, the little "holy seed" that was gathered round him upon the mount, "ye are the salt of the earth;" "ye are the light of the world." From them the savor of God's grace, the savor of his blessed truth unto salvation, was to diffuse itself, and to spread, even as the leaven hid in the measures of meal, that worketh till the whole lump is leavened. After all, it is not so much the logic of the lip as the logic of the life, the eloquence of the tongue as the eloquence of the example, the force of mere human reasoning as the force of a godly, practical conduct and conversation, telling and testifying silently and quietly, wherever the believer is, however the believer is engaged, whatever the believer is doing; it is this that God employs, for the enlargement of his kingdom and for the diffusion of the blessed savor of his grace; so that, could you abstract from any land called Christian the measure of vital godliness that lingers within it; could you (as an illustration) withdraw from our own beloved country every experimental and genuine child of God within her borders; could you take from our churches and our various assemblies for public worship all those ministers who believe what they preach, and practise what they believe, whose lives are a commentary on what they proclaim with their lips, who "preach Christ crucified" when they stand up as ambassadors in his name; could you take from all the multitudes of nurseries of our Church, our Sabbath-seminaries, our God-fearing teachers; could you take from among the ministers of state, and members of Parliament of our beloved country, the men (would that there were more of them!), who dare to "preach Christ crucified" in their places in Parliament, and to bear the scorn and the indignity which, alas! must lie on those "who are not ashamed of Jesus" where most are ashamed of him; could you take away from our exchanges and our marts of business all the godly and the faithful merchantmen and tradesmen, that do to others as they would be done by, and act under a constant sense of God's presence and the constraining influence of Christ's love in the whole of their transactions with their fellowmen; could you take away from our workshops, and from our cottages, and from our streets and lanes and alleys, and from our scattered hamlets, and from our rural villages, all the lowly mechanics, all the humble cottagers, all the devout peasants, all the poor, simple-minded, but heaven-taught widows, who know and love Jesus on earth, who are God's seed, who are, whether they know it or not, secretly and quietly spreading the influence and the odor of the name they love; could you, I say, abstract from the land in any one day all these, and leave the land without "the holy seed," what would be the result? How soon would the neglected corruption, with no salt to savor it, become loathsome! How soon would the outbursts of iniquity, checked no more by the sacred mound which God's people ought to rear, carry away everything in its desolating sweep! The world does not know it—it even denies it; but as God is true, and his word cannot be made void, "the holy seed" is "the substance" of a land: they are its savorers, and they are its preservers.

But "the holy seed" is still more "the substance" of a land, because for their sakes God spares a guilty land when otherwise his whole displeasure would be allowed to rise against it. His word gives us ample evidence of this truth. And you remember that, when "the father of the faithful" interceded with such godly importunity on behalf of the wicked and de-

bauched cities of the plain, God was prevailed to say: "For fifty's sake, for forty's sake, for thirty's sake, for twenty's sake, yea, for ten's sake," could ten righteous be found in the doomed dwellings of abomination, he would spare the whole land. Yes, brethren: and the prophet tells us in another part of his prophecy, that, before desolating judgments break forth upon a country, "the righteous perisheth, and no man layeth it to heart; not considering that the righteous is taken away from the evil to come;" and, when the righteous are rapidly and signally removed from a country, therefore it is that they may be housed, even as the husbandman houses the golden grain before the winter storm sweeps the land. When the pillars are broken down, the whole fabric is tottering to its fall; the people of God are they that avert the lightning, when it is ready to strike: they are the rampart of fire round about the borders of a land, hindering the invader's fury, and arresting the sword of the spoiler. Well might Elisha the prophet, as he saw his beloved father in God going up to heaven in a chariot of fire, exclaim: "My father, my father, the chariots of Israel and the horsemen thereof!" And that poor despised man, clad in his lowly garb, and set at naught by the mighty of the world, did more to guard Israel from many foes, to keep her borders in peace and her children in prosperity, than all the chariots and the horsemen in which her monarchs trusted. The true "chariots and horsemen" of Israel were the "holy seed:" the true "wooden walls" and embattled ranks of England are God's "holy seed" yet found within her, aye, and of hapless Ireland too. Long since would God have left her for the beast to devour her utterly, had it not been that for the sake of the many faithful found in her, he has kept in check the ravening lion, when it sought to devour her.

But there is yet a further reason (and it is the strongest of all) why "the holy seed" is "the substance" of a nation—because "the holy seed" are the spiritual warders of a nation, who watch with prayer, and stand in the breach, and implore God that he should not destroy it. Need we remind you, brethren, that, when Israel had so sinned that God came down in his heavy displeasure to consume them in a moment, Moses pleaded, and pleaded with an enthusiasm that would take no denial, that God would not dishonor his own name by consuming his own heritage; and God used, too, language such as we almost tremble to repeat: "Let me alone, that I may destroy this people;" as though the arm of Omnipotence were held back by the breath of the prayer of faith; as though God could not smite while Moses pleaded? Yes, brethren, there is a kind of derived omnipotence in "the effectual fervent prayer" of faith, when the soul dares with confidence to say, "I will not let thee go, except thou bless me." Need we remind you again, that it was not merely the ten righteous that might be found in the cities of the plain, which gained for them such long-suffering, but it was the prayer of the patriarch, who drew near to God, and importuned him as a man importunes his friend? And had not Abraham stopped at ten, who shall say that, if he had asked that the four righteous persons, or the three, Lot and his two daughters, it might not have sufficed, and that God would not have granted his prayer? Find me an instance of the prayer of faith, and, above all, the prayer of united faith, that failed of winning its reply. God hath pledged himself to answer, and therefore the answer is inevitable.—*Church of England Magazine*.

Bunyan and His Bible.

The question—wherein lies the charm of the world-known Pilgrim's Progress, does not admit of a single answer. It does not lie alone in the exquisite simplicity of the language, or in the liveliness of the conceptions, or in the clearness of the theological truth presented, or only in the beauty and force of its practical teachings. It is the combination of them all which throws the immortal charm over the allegory; and for this wondrous combination he was indebted to one book. It was his *only* book. He had, indeed, read one or two volumes of the martyr history of Christ's Church, and his wife brought him among her marriage portion two more volumes, the "Practice of Piety," and the "Plain Man's Pathway to Heaven." But the Bible was to him the "book of all learning." He had read little poetry, save the sublime breathings from the inspired lips of David and Isaiah; and he has himself written a poem glowing with the loftiest imagery. He had studied no

theology but that which he learned directly from Moses and the Prophets, and which fell from Him who spoke as never man spake; and yet he has produced a "body of divinity" second to none but his great original.

It is to the study of the English translation of the Bible that he is mainly indebted for the strength and purity of his language. His English is undefiled. As far as we know, there is but one foreign word quoted, (the "*congee*," which polite Mr. Byends makes to the pilgrims,) and for that he might have found a substitute in his mother tongue. His dialect is the old unpolluted dialect of England's heroic days, which the most illiterate may understand, and which the most learned cannot improve. It is the dialect which Shakespeare found rich enough to meet all the varied wants of all his characters, from eloquent senators, and courtly ladies, down to the clownish peasant and the hisping child. It is the prevailing dialect of Taylor, the most eloquent of old English divines, of Macaulay, the most brilliant of modern essayists, of Webster, the purest in style of American orators.

The poetical language of Scripture, Bunyan seems to have completely mastered. What an oriental splendor falls upon his land of Beulah, where the "sun shineth night and day, and the flowers appear every day, and the voice of the turtle is heard in the land." We imagine him to ourselves at this moment, bending over his oaken table in the Bedford prison-cell. By the light of his solitary lamp, we can discern the ruddy face and the sharp twinkling eyes, the broad forehead, and the large mouth with the tuft above it, which "he wore after the old British fashion." He is adding the last lines to the immortal allegory. The Book of Books is before him—opened at the Apocalypse. He has lingered over John's wonderful visions until his soul is lifted up into a devotional rapture, and as he is borne along in rapt enthusiasm, his thoughts pour forth in a constant flow of Scripture imagery. He seizes his pen, and writes—"Now I saw in my dream, that the two pilgrims went in at the gate; and lo! as they entered they were transfigured; and they had raiment put on, that shone like gold. Just as the gate was opened to let in the men, I looked in after them, and behold! the city shone like the sun! The streets also were paved with gold, and in them walked many men with crowns on their heads, and golden harps to sing praises withal."

"There were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord!' And after that, they shut up the gates; which, when I had seen, I wished myself among them."—*Burlington Gazette*.

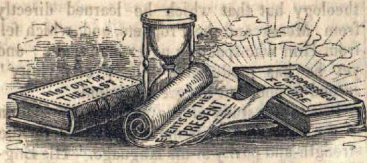
Bosom Sins Impediments of Prayer.

But, suppose us free from superstition, yet a greater impediment may frustrate our prayers; and that is, a bosom sin which most foster as a favorite. But this must be plucked out with the rest, if we expect any favor from him that heareth prayer.

"We know," said the poor cured blind man, "that God heareth not sinners;" which was David's profession in his own experience, "If I incline unto wickedness with mine heart, the Lord will not hear me." Fain would the young man, that came running to our Saviour, have kept whatsoever he had with the interest that he made suit for in the kingdom of heaven; but when the Saviour discovered that bosom impediment, he went away grieved, and for ought we know, never returned: so impossible is it to make Christ and Belial joint inmates.

All sins must be sincerely repented of, before any prayers can be prevalent. Let Joshua be never so earnest with all the elders of Israel, by reason of their unexpected defeat received from the men of Ai, yet no other answer from God can be obtained than this: "There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." This is what the apostle aimed at when he so earnestly importunes his newly converted Corinthians: "Examine yourselves whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Now, Jesus Christ never harbors where a bosom-sin keeps residence. The prophet David's prayer, therefore, in this case must make way to our prayers. "Try me, O God, and seek the ground of my heart, prove me, and examine my thoughts. Look well if there be any of wickedness in me; and lead me in the way everlasting."—*Prideaux*.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 16, 1848.

Extracts on Prayer.

FROM REV. E. BICKERSTETH.

(Continued from our last.)

XIV. ON DEVOTIONAL FEELINGS MERELY.

There are a number of persons whom we have no reason to believe to be under the influence of real religion; their tempers are frequently unsubdued and irritable; their affections, in the main, are worldly; and their pride of heart is evident; they yet express themselves in a devout way, and talk as if they found pleasure in devotion. The beauties of creation, the charms of nature, the fancied pictures which they draw of the goodness of the Deity, fill their minds with lively ideas of the benevolence of the Creator. They love to contemplate these things, and to converse about them in a strain of devout admiration and praise. Deists and idolaters sometimes express themselves in this way; and Socinians often talk as if their view of religion encouraged real devotion.

What, then, are the great defects of the kind of devotion which has been described? It is accompanied by some one or other of the following marks:—

With respect to those who profess to have it, it has little or no influence on the temper, which still remains unsanctified, either self-indulgent or fretful, and exposed to bursts of passion. It puffs up and fosters pride of heart, and fills the mind with self-conceit and self-sufficiency. It leads men to court rather than shun the admiration of others; or, it is often a mere indulgence of natural imagination, of a pensive disposition, of taste, and the like. Pleasurable sensations are excited by the idea of the dignity of such contemplations, and it is supposed that they indicate a state of mind superior to that of the common class of persons, and this pleases and satisfies the carnal mind.

With respect to God; it has no regard to his holiness or justice; it overlooks the Scripture account of his character, and those sorrows and evils of life which visibly mark his hand, and the sinfulness of man. It greatly, if not totally, disregards the only Mediator by whom we may draw near to God. "No man cometh unto the Father but by him."

And with respect to other, there is little or no separation from vain and sinful company, from worldly habits, practices, and maxims! no fulfilling of the precept, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing;" and therefore no obtaining of the promise, "and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In the feelings to which we allude, there is no real communion with God, that is ever humbling and purifying. Men of the description which has been mentioned, know nothing of the character of God as "the high and lofty One that inhabiteth eternity, whose name is Holy;" who says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to receive the spirit of the humble, and to revive the heart of the contrite ones."

This deceptive appearance of devotion sometimes arises from a spurious sentimentality; from notions not founded on the word of God, but on human fictions, and vain reasonings, or foolish imaginations, assuming the character, without the Scriptural reality of religion.

Let the reader, then, be on his guard, and not suppose that everything of a contemplative, or sensitive, or exciting nature, with a devotional cast, is real devotion and acceptable to God.

XV. DIRECTIONS TO ASSIST IN ATTAINING THE SPIRIT OF PRAYER.

The allowed practice of any sin is utterly inconsistent with devotional feelings. If you live in habitual sin, or in the indulgence of evil tempers, or if any "corrupt communication proceed out of your mouth," you cannot at the same time enjoy communion with God. 1 John 1:6; 3:21-23. His Spirit is grieved, and withdraws its influence. "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a

pure heart." Psa. 24:3, 4. Any sin indulged, raises those fears, doubts, disorders, and tumults in the mind, which make it averse to, and incapable of fervent affectionate prayer. An instance or two may confirm this remark. St. Paul exhorts us to "pray everywhere, lifting up holy hands, without wrath or doubting." I am sure if you have any Christian experience, you know that it is necessary, that "all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice," if you would gain the spirit of prayer. An unforgiving temper, also, not only hinders the spirit of devotion, but also prevents the acceptance of your petitions. Our Lord says, "Go thy way, first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:24.

Immoderate, or unnecessary indulgence of ease, appetite, sleep, &c., are serious obstacles to the attaining a devotional spirit. The man of self-denial will, like DANIEL, (chap. 1:12), be the man of prayer. Luke 21:34: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life," is a solemn admonition of the Lord; before he gave the charge, "Watch ye, therefore, and pray always." Our sins are one great reason why our prayers are not oftener heard. "When you spread forth your hands, I will hide mine eyes from you; yea, when you make many prayers I will not hear; your hands are full of blood." Remember St. John's remark: "If our heart condemn us, then have we confidence toward God: and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

He whose whole time is incessantly occupied in worldly affairs, finds his heart entirely distracted, and utterly unfitted for holy and retired duties. The apostle says, "Be careful for nothing," and then adds, "but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." O, believe me, it is far better to have a small income, with a quiet conscience, and a devout heart, than the largest revenues, without God's blessing.

"Prayer is in its nature a kind of wrestling and striving for a victory, which pre-supposes an opposition." The opposition of Satan will be vanquished by a steady resistance in the strength of your Saviour. O how delightful to know and be assured that the Captain of our salvation is the conqueror of Satan!

Beware of a self-righteous spirit, or any thing like fancying, because you have said your prayers, and especially if you have prayed with more than ordinary freedom and affection, that therefore you deserve anything from God; or are holy and righteous in his sight. Such a view of yourself provokes God to withdraw his Spirit, and leaves you to your own natural barrenness and dryness. Nay, if you trust in your prayers, and put them in the place of your Saviour, they will as much ruin your soul, as the grossest sins. This is a very common temptation, of which we are all in danger.

Let not the vain glory of praying long, and frequently in every place, "as the hypocrites standing in the synagogues, and in the corners of the streets, that they may be seen of men." (Matt. 6:5) whom our Lord reproved,—let not this be the end for which you pray. Rather pray, desiring thereby to be disposed and enabled to serve God and the world, to live profitably and comfortably, and to be prepared and made meet for an immortal and everlasting reward. And remember that the glory of God should be the ultimate end at which you aim in all your prayers.

Take heed of spiritual pride.—Let us remember, "God hath respect to the lowly, but the proud he knoweth afar off." Psa. 138:6. One reason why we do not receive more help from God, may be this,—we could not have it without danger to our souls. It is justly observed, "When the heart is enlarged in prayer, and good expressions come with great fluency from the lips, how apt is he who prays to have high conceits of himself and of his performances! His mind is prone to wander, and surmise what others think of him, and is sinfully pleased in the imagination, that they are admiring him." Such thoughts as these—How well do I pray! How broken for sin do I appear! How fervent in spirit do I seem! What credit and applause shall I get by this performance! What an excellent saint shall I be accounted! Such thoughts are apt to hover about an enlarged heart: but if they are not kept out with an utter detestation of them, the heart will be distracted with pride, how heavenly soever are the expressions of the mouth."

Neglect not the Holy Scriptures.—If you disregard the word of God when he speaks, you cannot expect that he should attend to you when you are speaking to him. Remember what is said: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Or again: "Because I have called and ye refused—ye have set at naught all my counsel—they shall call upon me, but I will not answer: they shall seek me early, but they shall not find me." Prov. 1:24-28. Is not neglect of the Scriptures one great reason of the Christian's barrenness in devotion? The word of God is a rich mine of devotional feeling and expression. Become, then, more acquainted with it. They cannot be devout who are ignorant of the state of their own souls, and of the truths of the Bible.

Look for the aid of the Holy Spirit.—Undoubtedly, the great helper of the soul in devotional exercise, is the Holy Ghost. Without his aid, we cannot at all pray aright or acceptably to God. Be not content, then, unless you obtain this assistance. . . . He takes of the things of CHRIST, and shows them to us, and leads us by him to the Father. Eph. 2:18. Ever remember, then, that the "preparation of the heart in man is from the Lord." Prov. 16:1.

Trust only in the name of Jesus CHRIST.—To pray in the name of CHRIST, is rightly to view and depend on his intercession, his atonement, his purchase, and his strength. This is the only prevailing plea. Be persuaded of your own sinfulness and guilt. Mention none other name, but the name of Jesus! none other merits, but the merits of Jesus, when you approach unto God. Have a constant eye to his intercession, saying, with JEREMIAH, "O Lord, though our iniquities testify against us, do thou it for thy name's sake." Jer. 14:7; and Psa. 25:11. The assurance that you have such a High Priest should exceedingly encourage you in approaching to, in arriving at, and retiring from the throne of grace. . . . Without CHRIST "you can do nothing;" but you may say, "I can do all through CHRIST strengthening me." You can only get near to God in and by CHRIST Jesus. . . . To ask in His name is a higher business than to be reached by unbelievers, and men devoid of the Spirit of God. If "no man can say that Jesus is the Lord, but by the Holy Ghost;" (1 Cor. 12:3) "how shall men call on him in whom they have not believed?" But can you take the searcher of hearts to witness, that you build all your hopes of acceptance at the throne of grace in the name and mediation of Jesus? Can you say, I have no name to come to God in but CHRIST's! since all that came in his name were welcome, I will come also; having no plea but CHRIST's name, no covering but his robe of righteousness—I will expect answers of peace and acceptance, only in that blessed beloved. —As much as CHRIST is out of your minds in praying, so much are you out in praying, and your praying out of that it ought to be. That which we beg is out of CHRIST's store. In whose name do we beg it, but in his! for whose sake, but for his? Out of whose hands do we receive what we ask and get, but out of his? It is marvellous that people should pretend to prayer, and think they pray, who yet forget Jesus CHRIST; who is all in all, in all right prayer.—(To be continued.)

The Future State,

AS PRESENTED IN THE SCRIPTURES OF THE OLD TESTAMENT.

(Continued.)

This view of the subject is strengthened by the 27th chapter. We read that "In that day," the same day before referred to, "the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." This evidently synchronizes with the binding of "the dragon, that old serpent, which is the Devil, and Satan," as described in Rev. 20, when he is to be cast into the bottomless pit, and shut up, and a seal set on him, so that "he should deceive the nations no more, till the thousand years should be fulfilled." As that binding is in connection with the resurrection of the just; so we read in this same chapter in ISAIAH, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

In ISAIAH 29 we also read that "In that day"—the same day—"shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people"—all who have escaped the wiles of the wicked one. He then bids them to prepare for the coming of that day, and shows them that judgment will be laid to the line and righteousness to the plummet, while the hail shall sweep away all the refuges of lies, and the waters shall overflow the

hiding-place. "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." (Isa. 28:21). "Now therefore," he says, "be ye not mockers, lest your hands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." (v. 23).

In the 29th chapter the same subject is continued. The suddenness of the destruction is described—"it shall be at an instant suddenly" that they will "be visited of the Lord of hosts with thunder and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." And all "the multitude of all the nations that fight against mount Zion" shall be "as a dream of a night vision." It is in view of this that the "vision of all is become as the words of a book that is sealed," which "the learned" are equally unable with "the unlearned" to read, because, saith the Lord, the people "draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precept of men." "Therefore," the Lord says, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid," and then it is that JEREMIAH says, "Is it not yet a very little while, and Lebanon shall be turned to a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off."

The same subject is continued in the two succeeding chapters; and in the 33d the kingdom of CHRIST is again described. Saith ISAIAH, "Behold a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace: and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places. When it shall hail, coming down on the forest; and the city shall be low in a low place."

In the 33d the subject is continued. Thus we read, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his water shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off. Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us. Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail; then is the prey of a great spoil divided; the lame take the prey. And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

The whole of the 35th chapter is descriptive of the same period. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the

glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty lands springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The 40th chapter begins with the same: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." The prophet glances at the first advent, as ushered in by "the voice of one crying in the wilderness;" when he again predicts his second coming: "O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

Again, in the 41st chapter: "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy one of Israel hath created it."

In the 51st chapter we read: "For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished." Again, in the 54th: "For the mountain shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shall thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee." And 55th: "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

In the 60th chapter is a glorious description: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Therefore thy gates shall be open continually; they shall not be shut day

nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Also Isa. 62: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."

In Isa. 65, the new creation is more distinctly mentioned. The prophet first contrasts the condition of the righteous with that of the wicked. He says:—"And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." But to the wicked he says: "Ye are they that forsake the Lord, that forget my holy mountain," &c.; "therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not." Their punishment is then brought to view. While the children of God eat, drink, and rejoice, they are to be hungry, thirsty, and ashamed. While God's servants shall sing for joy of heart, they shall cry for sorrow of heart, and howl for vexation of spirit; and should leave their name for a curse unto the chosen of God; "for the Lord God shall slay thee, and call his servants by another name." Then the new creation is presented: "For, behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die an hundred years old: but the sinner, being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

This is the only place where a new earth is promised in the Old Testament. It must, therefore, be that to which PETER refers, (2d Ep. 3:13,) when—withstanding we are "looking for, and hastening unto, the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat"—he says, "nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." It must also be what JOHN saw in vision, (Rev. 21,) when he says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea."

Thus we have seen how full and continued are the references of ISAIAH to a future state. It is not merely "darkly insinuated" by him; but is the constant theme of "the heaven-inspired bard." This is a sufficient refutation to the lie of GIBSON, without our adducing all the instances in the writings of the other prophets, where a similar reference is made. Even DANIEL, who brings us so continually to the kingdom—to the time, when "many of them that sleep in the dust of the earth shall awake," and "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever"—we need not quote, the clearly enunciated predictions of ISAIAH, wherein he brings to view the coming of him,

"Who touches ISAIAH's hallowed lips with fire," being sufficient to prove that the inducements presented to the Jews for their conformance to the laws of JEHOVAH, were not "confined within the narrow limits of the present life."

Inconsistency.

In reply to our extracts from the *Voice* and *Harbinger*, a few weeks since, the latter of the 2d inst says:

"The lengthy remarks of the 'Herald' seem to have been made to show that we [Bro. Marsh] have pursued an inconsistent course relative to conferences among us: sometimes approving, and at other times disapproving them." * * * "The conferences we have approved were those which have been appointed for worship, and the investigation of the word of the Lord. While those we have opposed, have entered into the work of resolutions on matters of faith and practice of the church of God."

We made no charge of inconsistency. We did suppose the readers of the extracts from the *Voice* would see an inconsistency, which it seems even the writer saw, or else he would not have surmised that we inserted them for that object. We however find no such distinction as Bro. M. makes, to screen himself from having pursued an inconsistent course: for no such distinction exists. Indeed, he says of one of the conferences, of which he speaks disparagingly,—the only one he has condemned at which he was present,—that "The most of the time was taken up in meetings of worship, which were harmonious, instructing, reviving, and highly interesting."—*Voice*, June 16, 1847. The conferences from which he was absent, which he condemns, were all of a kind with this. And they were all of the same character with the Rochester conference, which he approves. If he does not know this, it is because those who have given him the facts, were unable to give him also an understanding of them.

We confess that to us it looks inconsistent, when in the *Voice* of June 15th, '44, he objects, with resolutions, to "reports and addresses," "by way of putting down obnoxious doctrines and practices, and sustaining favorite views and customs;" and then April 2d, '46, set himself down to write an address from the Rochester conference, for the very purpose for which he condemns such addresses; for he says the one he wrote was "designed to give a synopsis of our FAITH"—* * * "refer to ERRORS in DOCTRINE AND PRACTICE." &c.

We thought it inconsistent with any desire to act in harmony with us, when in the *Voice* of June 15th, '44, he named (some old-fashioned people would have thought, invidiously) every publication we had issued with the word "Advent" prefixed, including the "*Advent Herald*," confessed he had "contracted the unscripural habit" of using those words, regretted he had not "wholly avoided those things," and meaning "in future to avoid them." We confess that when he afterwards adopted the name of "*Advent Harbinger*," a phrase meaning precisely the same as "*Advent Herald*,"—without acknowledging any change of views, that it looked rather inconsistent with his "confession."

We confess that when in the *Voice* of April 9th, '45, he announced that "a formidable division" would "unavoidably be the result" of the Albany conference, "if any other than the counsel of God, his word shall guide and bring to maturity our delibe-

rations;" and that when no such result followed, and the most entire unanimity prevailed, he still opposed it as not "coming to the order of the New Testament." There was no confession that he was wrong in his prediction on such a condition.

We confess it looks inconsistent, when in the *Voice* of Aug. 20th, '46, he says: "Every body should be allowed the privilege of explaining its own designs, at least we should cheerfully grant our brethren this right;" and yet, in the late controversy, refusing to admit the validity of any explanation from Bro. NEEDHAM, and others.

We confess it looks inconsistent, when in the *Voice* of June 10th, '46, he says: "If we can do good in ANY WAY * * * IT IS BY OUR CONFERENCES AND GENERAL ASSOCIATIONS;" and that "SUCH MEETINGS GREATLY REVIVE the spirits, and STRENGTHEN the faith of our scattered brethren;" and then, June 16th, '47, say of the very same kind of meetings, "They are not the Scriptural, or the best means to advance the Redeemer's cause," and that for careful thinking, &c., "of all the places in the world, such a place is among the poorest."

We confess it looked inconsistent, when at one time he objects to all creeds, and then, at another, publishes his creed of thirty articles.

We thought it looked inconsistent to oppose the raising of money to circulate books published by the *Herald* office, and advocate the same measure for the *Harbinger* office.

We thought it looked inconsistent, at one time to favor foreign missions; and then, when we had a large debt on our shoulders from this object, to dissuade from raising funds for that purpose.

We thought it looked inconsistent, at one time to oppose all resolutions because they were resolutions; at another, to oppose them because of their phraseology; and at another to oppose because there is surmised to be something understood beyond its literal import, avowing, that had it not been for this, "probably we [Bro. M.] should not have objected to it."

We thought it looked inconsistent, to oppose as unscripural that which, when pressed for evidence of its being unscripural, he could not give any; and after endeavoring to prove, and failing, to back out, by claiming no obligation to prove.

We confess it looked—But we forbear. It was the same before he became an Adventist, and we suppose always will be.

The distinctions he makes in the conferences, all who who attended them know are distinctions which do not exist. And to harp on them, is like discussing the question lately given in a newspaper, for a boys' debating club—Which is the biggest, oxygen or hydrogen?

A CRISIS.—We have passed through many trying scenes since we commenced our work. Every few years bring in many restless and disaffected spirits, who seek only their own ends; and when they fail to control and pervert the whole interest of the cause, they commence the work of overthrowing those who stand in their way. We are now passing through one of these scenes: God grant it may be the last. The loss of Bro. MILLER's active labors, and also of our own, for a time, have given to these elements much joy, as well as courage. In the meantime the *Herald*, being one of the most important agents to advance the cause, and the great obstacle in this way is struck at as a matter of course by the opposition. It is not a question of dispute between Adventists, as some suppose. No, no: it is a warfare against the Advent cause, and its adherents. And this, by an attempt to introduce other questions, and another cause—a cause of their own, under the Advent name.

Now it should be understood, that the offence of the *Herald* consists in its steadfast and honest adherence to its profession, and the defence of itself against opposition. It is not to be wondered at, therefore, that at this time there is a special union of opposing elements to break down the *Herald* office.

Opposing papers—lectures in the pulpits—brethren in prayer meetings—travelling agents of all sorts—have been engaged in the work of destroying us, but have thus far failed. The battle has now been fought; and we trust the friends of the *Herald* will go to work in good earnest, to place it beyond embarrassments.

STUDY OF THE PROPHECIES.—During the sittings of the last Free Church General Assembly, several meetings were held of those ministers and elders belonging to the Free Church, who feel interested in the study of prophecy. The meetings were well attended; and the result has been, the formation of an Association for the Advancement of the Study of Prophecy, of which the celebrated Dr. KEITH has consented to be President.

Correspondence.

Confidence in God.

"In God have I put my trust; I will not be afraid of what man can do unto me."—SCRIP.

Well armed, my soul, pursue thy course,
Till earth no more shall thee confine;
Then loose thy bands, and fly aloft,
And leave this dying world behind.
Others may boast, I'll not complain;
The rights of God I'll still maintain.

Well armed, my soul, no danger's nigh,
All human efforts still defy,
That seek to injure or molest
The tranquil spirit in my breast.
The narrow path I'll strive to win,
And shun, by grace, the path of sin.

Well armed, my soul, thy strength renew,
God's promises to thee are true;
Let storms arise, I'll take my cross,
And count these earthly trials dross.
Then strengthen, Lord, this feeble clay,
Prepare me for the judgment day.

Well armed, my soul, boast not at all,
Be not high-minded, lest thou fall;
Be humble, lowly, while below,
Have Christ thy friend, and sin thy foe.
Father of love, when time is past,
Receive, receive my soul at last.

Salem, Mass.

M. W. B.

Review of "Anniversary Conferences."

(Continued from our last.)

THE SYLLOGISMS.—Bro. Marsh had published four numbers, when I sent him four "syllogisms," contradictory of each other, to show him the fallacy of such reasoning: his arguments being all of that character. This was the object of the syllogisms. He either did not, or affected not, to understand this; and answered characteristically. In his answer, he assumed a false premise, without which it was of no force; and even with it, had he understood the object, he would have seen it was of none.

It is amazing, that honest men and Christians cannot see that it is of no consequence, when searching after the truth, what inconsistencies an opponent may be involved in! The question should be, Are his premises good? Are they the truth of God? If good, and his conclusions are not in harmony with them, it may be well to show it.

In the case before us, the word of God itself must determine whether my rejection of Human Creeds is well founded. If it is a mere inference, such as Bro. Marsh draws from it, it is "human," and therefore I am inconsistent with myself; but it can never be made the basis of an argument against the truth. Of what use to catch at straws? Who is benefited thereby?

THE ISSUE.

Will be found in my request, appended to the syllogisms—"Please read your articles again, and give us the first 'word of God' against conferences, annual or special." I thought I had a right to ask this of Bro. Marsh, above all other men, because there is no man, that I know of at this day, who has said as much about adhering to "the word of the Lord," as JOSEPH MARSH. (None too much, if only practised.) This has been the issue from the beginning. How has Bro. Marsh met it? How! He has not met it at all! He has continually evaded it. Side by side with my request, was his fifth number, as barren of "the word of the Lord," as the fig-tree our Saviour cursed, was of figs!

I sat down and replied to his false premise, and then turned upon him. He published my reply to his remarks on my syllogisms, but sent me a private letter, declining to publish my attack on his articles, because he thought it *personal*. (He did not think it personal to hold us up as self-constituted legislators, defenders of "defensive war," etc. etc.) I refused to yield; and after four weeks further delay, he published the other half. In this I kept the issue before his mind; but in his reply, of two and a half columns, no attempt is made to meet it, as an open and generous controversialist should, but a most ridiculous attempt to evade it.

He had labored through two editorials, and done the best he could to prove "anniversary conferences" wrong; and to the end of his eighth, had gone on his *supposed proof*; but behold! when hard pressed, the second time, and after three months' reflection, he has just found out, that he has been doing supererogatory work all this time—THAT HE IS "NOT BOUND TO PROVE A NEGATIVE"! Am I not justified in calling it ridiculous?

Well, I am glad Bro. Marsh found it out at last. Better late than never. May he shall hear no more against "anniversary conferences." I only wish he had found it out three months sooner, he would have saved himself a great deal of supererogatory work, and me the trouble of replying. But how happened he not to find it out while late alone? Ah, there's the rub! "The rule of a self-constituted lawgiver would not go down among a free people; and the only STANDARD of condemnation was wanting.—So he was "not bound to prove a negative" (!).

In my next, I labored to keep the issue before his mind, but he could not see it. He slipped through my hands like an eel. No illustration could do. And finally, his argument amounted to this, that there was no such thing as a negative in logic! I represent him truly, as I will show.

1. He placed us on the affirmative. 2. Himself on the negative. Illustration.—1. Bro. Marsh takes it for granted that his type is his own. Here is the affirmative. 2. I deny his ownership, and claim the type for myself, or somebody else. Here is the negative. But because, while denying his right to the

type, I set up a claim to it, Bro. Marsh makes the wonderful discovery, that I too am on the affirmative! And so you cannot suppose a case with a negative!

In my next, I ran briefly over his eight articles, denying (I do not know that he allowed it to be a negative) that he had given us one word of Bible to condemn us. I stated the issue so plain, that no man, not wilfully blind, could fail to see it. I believe Bro. Marsh did see it, and believe he felt it, and with it his own utter failure.

I stated the affirmative and negative, as illustrated, again. I believe he saw this! but he attempted to evade it again, by changing the issue entirely.—"An Episcopalian tells Bro. Needham that the Church of England is the Church of God. Bro. N. objects. He is told to prove that it is *not* the Church of God: he cannot do it by direct testimony, for it is no where said in the word that the Church of England is *not* the Church of God." If "an Episcopalian" affirm to me that his church "is the church of God," he is bound to prove it. But if he takes it for granted that he is right, and goes on about his own business, reading his service and prayers, holding his meetings of confirmation, etc. etc., and I stand up and deny his right to do so, and say "the word of the Lord"—"the Bible is the rule," and that condemns you, me thinks he would have a right to call for chapter and verse that condemned him; and it would be a gross and monstrous insult for me to turn upon him and tell him he was "bound to prove an affirmative," and I "not bound to prove a negative." He would treat me as I deserved, if he told me to mind my own business, and leave him in the peaceable enjoyment of his rights.

MY SPIRIT.

I said above, I believed Bro. Marsh saw the issue, and felt it. I believe it, because he devoted a column in reply, to an attack on my character as a Christian. "If any man have not the spirit of Christ, he is none of his." Bro. Marsh denies that I possess that spirit. It is of no use for him to attempt to evade it. There it is, in some two thousand papers, going to the judgment. If his homily does not mean that, it means nothing. This was not the issue. I charge Bro. Marsh with an attempt to evade the point before us, and to turn off the minds of the brethren in this way.

What if I possess the spirit of a demon? We were not discussing character, but principles of action. If I possess a bad spirit, the cause I advocate has fallen into bad hands, and I am its worst enemy. But Bro. Marsh says, "Relative to yourself, I leave you, your brethren, and your God, to decide whether your communication breathes the spirit it should, or not." You have elected your judges. I decide that it DOES! Let one of the second class speak.

Extract from a letter from a brother in a neighboring State, dated Nov. 2, 1848. (This was cheering.)

"I have noticed, in every instance when Bro. Marsh has been 'cornered,' and pushed hard by open, frank, and home-thrust arguments, he has parried their force, and blinded the minds of his readers, by charging his opponent with a want of brotherly love—Christian kindness; and by being ever so kind and honeyed himself. It seems to me that it will be well for you not to leave that matter as it now stands.—Whoever enters the lists against Marsh, should be prepared for just such a result, and meet it accordingly. It is a last resort. I would not prolong the contest. Vindicate your spirit—speak of the unfairness of making such charges, just at that particular stage of the argument—its effect—make a brief recapitulation; and close with a confutation of what *show* of argument there may be in his last. In your case, his course appears to me very reprehensible. He is well acquainted with your manner of writing and talking: earnest, sharp-pointed. Every skillful controversialist, when the nature of the case demands, and the favorable moment presents itself, will make a *coup de main*, and then bring the subject to a close. This you have done. Marsh was completely routed, 'horse and foot'; and then he cries for sympathy, in order to retreat from the field, under cover of his good spirit, and your bad spirit. Why cannot all see the matter as it is?"

Let the other—the Great Judge—speak from his word. Compare "the spirit it breathes" with that of prophets, apostles, and the adorable Saviour—put your hand on the paragraph, sentence, or word, dissonant to that spirit,—not sweep a man off by wholesale. But if you are unwilling to let the Word speak, wait a little, and we will see when the decision will be given. I do not fear the result.

Had not the cause of Christ suffered through me, I would not spend one moment to parry the deadly thrust. Of all the weapons ever used to slay a man, this mad-dog cry of "Bad spirit! bad spirit!" is the most deadly. He who has not learned this truth, needs but to feel the dagger once, and he will remember it while the world stands.

What can a man do if thus attacked? At home he may live it down; but abroad, it will have its baleful influence. He will be watched and distrusted, and his brethren will be looking for the hidden phobia, and every word, look, and action will smell of madness. I do not know that Bro. Marsh meant to inflict a wound;—perhaps he did it without reflection. If so, it is time to reflect and desist.

THE EXPLANATION.

I had determined to have no more discussion with Bro. Marsh, until he met the issue. My last was in keeping with my resolution. Had he magnanimously recalled his false charge of a "wrong spirit," "selfish and sectarian feelings," and "sensitive, excited, and acrimonious in my words," I should not have been compelled to speak through the "Herald." I sent the explanation, not knowing that it would find a place in the "Harbinger" (see "Har." Oct. 28, p. 149.) but hoping Bro. Marsh would retract. But no. He only tantalizes me: "If it has been done unjustly, forgive the wrong." But has it? Why,

really, "We don't feel condemnation." Is it a good spirit that prompts a man to make wholesale charges against a brother, and when reminded of the wound he has inflicted, to turn and tantalize him? Is it "the lovely spirit of Christ" that prompts a man to make false and slanderous charges against his brethren, and when reminded of it, and shown that he was wrong, to persist in the wrong? So did not our Saviour. Bro. Marsh published to the world, that the brethren assembled in conference last May, passed a resolution justifying "defensive war." This he predicated on a resolution, originally drawn by myself, which said not one word about "offensive" or "defensive war"—but simply "war." It read thus:—"Resolved, That Slaveholding, Intemperance, War, Licentiousness, and every other forbidden practice, is *sin*," etc. When brought before the conference, to my astonishment, I found four or five brethren who justified "defensive war." To this I replied, showing that, allowing that principle, every war, since the days of Cain, would be considered "defensive." Bro. Hale, after a long discussion, proposed to amend by adding the words, "the prevailing spirit and practice of," which I cordially accepted, because, although to a superficial mind it was more open to attack, yet, in reality, it greatly strengthened the original. It (the original) only condemned war, i. e., the overt act; but the amendment condemned both the *spirit* and practice of war. Neither the qualifying words, "offensive" or "defensive," were in the original or the amended resolution. A man must be hard-pushed for fault-finding timber, who can make, out of that resolution, a justification for "defensive war." Surely I never thought of such a thing. But the original is just as liable, if a man is determined to find fault. It is out of the power of man to construct a sentence that shall escape such a determination. If the sentiment is well enough, why, "the doctrine of this resolution we fully believe, and are astonished that any who read the word of God should believe differently." "for it is simply an honest and frank expression of the sentiments of the conference on a certain point, without even naming those of an opposite opinion!" But it was understood by the conference to be, not only an expression of sentiment, but prospective in its design." (!) Here, then, you see, brethren, that it is impossible to please a man who is determined not to be pleased, as it was in the days of Christ. But what must we think of the "spirit" of a man, who has been apprised of his mistake, and who still persists! In my explanation, I denied his construction, and claimed to understand my own designs, and the meaning myself and brethren attached to our own words; but "your [my] explanation" "is [was] not fully satisfactory." Another long argument follows to prove that we were so obtuse, if honest, that we did not know we were justifying "defensive war." Subsequently, the "Herald" published the resolution, and denied, point blank, that we meant any such thing. But in the last "Harbinger," the editor, alluding to it, says: "Let us have the whole truth of the case," etc. "Be it remembered, that the original resolution condemned ALL WAR." Be it remembered, that "the original resolution" DID NOT condemn "all war." The word "all" was not in it. It simply read "war." Now, if a man was so disposed, he might ask, "Do you mean by that, *offensive*, or *defensive* war? If you mean the former, I go for it; but if the latter, I go against it." My answer would be, "War is war—I have nothing to do with quibbles." So I say about the amended resolution.

THE MISTAKE.

Bro. Marsh, in reply to me, (in "Har." of Oct. 28.) called my attention to a mistake he alleged I had made, and pointed me to the "Harbinger" of Oct. 14 as proof. I turned to the paper of that date, and was surprised to find I had made such a mistake; but, without looking further, I frankly sat down and confessed my mistake. Bro. Marsh published it, and made the worst use of it against me he could, under cover of it, attacking my *spirit*, and calling a mistake a "wrong construction." On looking the "Harbinger" over again, I find there was NO mistake.—When I penned that article, I looked the "Harbinger" over, from the 10th of July, and replied to his request in the "Harbinger" of Sept. 30th, p. 117. I had all his articles before my mind, and looked upon his request of October 14th as embodying the same point as that of Sept. 30th, the former being the point under consideration in my letter of Oct. 2d.

RECAPITULATION.

1. Bro. Marsh professes to be a Bible man,—to make the word of God his only standard of action.
2. He professes to be an Advent believer,—to be acting with Advent believers.
3. They profess to be a Bible people,—to make it their standard of action.
4. Some of them have been in the habit of assembling annually, and especially for conference on the great subject that engrosses their attention, that by UNITED action, they may better spread the truth on the subject. This has been done since Oct. 14 and 18, 1840—eight years. Last spring they did the same.
5. After their doings last spring were published, Bro. Marsh undertook to prove that it was wrong for brethren thus to assemble. This he, a Bible man, essayed to do without the Bible.
6. I called on him for the word of God—THE STANDARD of action. This I have done five times, in as many communications. This was the issue between him and me, although I suffered myself to be diverted to some of our acts. He has never, to this day, brought the first text of Scripture to condemn us for so assembling.
7. When hard pushed, he turned off from the sub-

* Would a reader of the "Harbinger" suppose we had a long discussion?

ject, and commenced a most wanton attack on my Christian and ministerial character.

8. When I wrote to him, complaining of the injury done me, he only tantalized me with a mock suit for pardon.

9. He has never met the issue in one instance, but evaded it continually. Several times, by a denial of his obligation to prove just what he had all along been doing his best to prove! and last, by an attack on my character.

10. He called for Bible evidence that an "ecclesiastical conference" was ever held in primitive times, and promised to publish it if I would give it. I gave him the 15th chap. of Acts, containing an account of an "ecclesiastical conference" at Jerusalem, the reference to which he published; but, though "your [my] criticism on Acts 15: 4-29, abstractly, is [was] well enough; but what use you [I] design to have made of it [we] [is] [as] a loss to determine!"

11. When shown he was in the wrong, he has in no instance retraced; but in every instance has either passed it over in silence, or persisted, in the face of evidence, in his mistake.

12. Last, when driven to the last extremity, he laid such an inhibition on me as, under the circumstances, no servant of Christ would submit to for one moment; and which Bro. Marsh well knew I was not the slave to do, bad as my "spirit" is.

In conclusion, let me say, from the beginning I have not called in question the motives of Bro. M., or his honesty—there is not a hint, or intendo, (I abhor such things,) or a shade of suspicion cast on his character as an honest Christian, till he turned from the question, and attacked me personally. I call in question his motive for doing this! I gave him opportunity to retract. He did it not. If he does now, I will retract my accusation. I can believe him to be honest up to that time. He then evidently lost his patience, and judged me through that medium; and then attempted to make me the scape-goat to bear it off! But it won't go. It is as much as I want to do to take care of my "bad spirit" myself, without being a scape-goat for others.

I have said I believed Bro. Marsh to be honest up to a certain period of time. You may ask how, while I make so many grievous complaints against him! I answer—he is prejudiced. He pre-judged. Long ago, and before he became an Advent believer, I suppose he made up his mind that conferences were wrong. At any rate, soon after he began to act with us. "Can any good thing come out of Nazareth?" Conferences are the Nazareth of the Gentiles, with Bro. Marsh. Everything, consequently, must be wrong. Here is the secret. In this light I met him, as an honest man and Christian, and conducted the controversy on this principle.

I take my leave, declaring I forgive Bro. Marsh the injury he has done me, and pray God to open his eyes to the wrong he has done the cause. I do not ask Bro. Marsh to forgive me, if (?) I have wronged him. I do not see that I have. If I do, I will then ask it. As I have felt the risings of indignation at the blindness, and consequent unreasonableness of my opponent, I have besought God to preserve me in quiet, and that in kindness and "patience I might possess my soul." I have been on my knees since I commenced this sheet. I take leave of it, with an assurance that I am Christ's, and he is mine. I pray God that the seamless garment of Jesus may not be torn to pieces, or sold for paltry gain.

Yours, waiting for the Lord from heaven,

G. NEEDHAM.

Albany, Nov. 29th, 1848.

Letter from Bro. L. E. Jones.

BRO. HINES:—Now that the curtain is rent, no one can deny the "liberty" of looking on the stage, to see what has been enacted there.

In the "Bible Advocate" of Nov. 30, we are favored with the valedictories of its editor and the "committee." I wish to compare these valedictories with the prospectus (statement of their plans of operation), which they issued in the first number of the "Advocate." It will be recollected by those who saw that prospectus, that they stated their design to be in harmony with the Advent papers at Rochester and Boston, and that their reasons for starting it were mainly local—an Advent paper being needed in Connecticut. Now let us compare the beginning and the end thereof.

With this plan of their operations before him, Bro. Marsh, of the "Harbinger," more earnestly opposed it than did the "Herald." But hear the valedictory of J. Turner, the editor:—

"The 'Harbinger and Advocate' are noited on the gospel principle of free discussion; and now, dear brethren, let us rally around it with one accord. . . . Let us never be deceived with the stale notion, that, to talk about preaching or writing the evidences of the coming of the Lord, or even to preach these evidences, is the great Advent doctrine. Not so!! The Advent doctrine embraces all the items of doctrine that are to be realized in connection with the second advent of the Son of man."

This is true, because there are many who believe with us that the second advent is at hand, who believe it is only an advent of the Holy Ghost, which took place eighteen centuries since on the day of Pentecost.

"All that will be then and there fulfilled, are parts of the Advent doctrine, and if there are those who will not search out and teach the connected truths, then they are not Adventists. The evidences of the Advent at hand—the nature of the Advent—the purposes of the Advent, and the eternal consequences of the Advent, are inseparable parts of the Advent doctrine, and must hold their genuine Bible relation to each other, in the writings and teachings of every well instructed scribe. Such will be the teachings by all really Advent lecturers at all really ADVENT CONFERENCES."

The italics and capitals are his own. Here is a pretty strong insinuation that there are those professing to be "Adventists," and "Advent lecturers," who have no just claims to such sublime and holy names. The valedictory of the "committee" will inform us who these pretenders to what they are not are:—

"Those of our patrons and readers who are acquainted with Bro. Marsh's editorial character at the present time, know well that he is for free discussion, and is with the 'Advocate' in some doctrines which we deem of vital importance, in order to a correct knowledge of man in his present state, and of the designs of God in relation to him in the future state. He is with US on the subject of the SLEEP OF THE DEAD, the DESTRUCTION OF THE WICKED, SONSHIP OF CHRIST, etc."

"He," Bro. Marsh, "is with US" of the "Advocate" on this trinity of doctrines. Here the broad line of demarcation is drawn between those who hold these views as they hold them, and those of us who do not. And, according to the free-discussion-loving editor, we therefore "are not Adventists," nor "Advent lecturers," nor have we held any "really Advent conferences." This is a great discovery. Pity that Bro. Miller did not find it out before he had travelled six years at his own expense of a thousand dollars, besides all that he has done and expended since, till he made a wreck, not of his faith, but of one of the best physical constitutions ever given to man.—And what a pity that Bro. Himes did not make this discovery before he endured almost as many perils by mobs as St. Paul, and twice as many amongst false brethren. In a word, what a mistake Bro. Miller, Kimball, Himes, Bliss, Whiting, Hale, Galusha, Gates, Litch, Boyer, Weetsee, Robinson, Bonham, C. B. Turner, Churchill, Harvey, with my poor self, and many other preachers, and a multitude of members, have made! But why, Mr. "Advocate," or perhaps I should say, "Harbinger and Advocate," (as they have of twain become one flesh; or, at any rate, they have become as much one as Pilate and Herod were on an analogous occasion,) why did you not undecieve us two years since, and thereby save us all the trouble of a vain attempt at "laboring in harmony!" True, you have occasionally given us a modest hint that we held certain "heathen" doctrines, and "preferred Josephus to Jesus, and Plato to Paul," but as you still called us "dear brethren," we did not really like to think that you meant to say that we were pagans, and so we had to wait for further developments. And we even yet have some little hope, that, notwithstanding you have pronounced us "not Adventists," you have the "love" and "kind feelings" not to make us at least altogether pagans. This is not the first time that we have received gifts from Jerusalem, which we have traced back to Rome. There are some men who go for liberty as the miser goes for his gold.—

"All for himself; for others none."

The mystery is now solved, why the Harbinger and Advocate folks, with a few exceptions, have not attended our conferences at Albany, New York, and Boston, for the last four years—we were "not Adventists," and they were not "Advent conferences." I suppose, then, that the crime of the Albany conference was not so much in making a "declaration of principles" as a "creed," as in not making a declaration of the right principles. A "declaration of right principles," as a test of who are Adventists, made by Bro. Marsh in the Harbinger, and by the editor and "committee" of the Advocate, is not popery, nor "lording it over God's heritage," for such a "creed" is "Bible," and ought to be advocated as the blessed harbinger of the millennium.—But for brethren to have the audacity to meet together, and religiously and unitedly declare their faith—O! what a hindrance to "free discussion!" God has a name for such kind of dealing, which I will now forbear to mention.

* By denying that these are Adventists who do not agree with them, they have not only virtually excommunicated the above, with Bro. Osler, H. Stinson, Heath, Hawkes, Everett, Powell, B. D. Hill, Watkins, N. Billings, R. V. Lyon, R. Hutchinson, D. Campbell, L. Adrian, A. Sherwin, H. Buckley, S. Fletcher, J. P. Farrar, D. Mansfield, McGinley, L. D. Thompson, and other preachers whose views accord with ours on these excommunicated points; but also Bro. Needham, Shipman, Plummer, Pearson, the Burnhams, Fassett, Daniels, Lenfest, Crowell, Griggs, Gould, Preble, Brewer, who are judicious in the presentation of their views, regarding them not as the great ones, but as such, believing which, they can hold, and also labor with those who think differently on these subjects, in full fellowship on the greater question. The above two classes—those who disbelieve the views of the Harbinger and Advocate, and those who holding somewhat to them, do not wish to make them a subject of contention, include the great body of Advent believers. And these can labor in perfect harmony.

Such men as Snow, Jacobs, Pickands, Clayton, Starkweather, and others, who held that view, and have apostatized from Christianity, should not now be reckoned any way. Excluding such, the number of ministers in good standing who wish to press the discussion of extraneous questions is very small; and of few of these, compared with the other two classes, can it be said, that they have been the early, prominent, and unwavering adherents of the cause. The fanaticism, and consequent disaster, which have prevailed in some places, have been principally fostered by those of this third class, and those who have a, ostentatious, have usually gone from it, while the others have been measurably free from these evils. This should teach a lesson to those who, while they wish others to enjoy all the liberty of thought and speech they ask for themselves, are minded to speak the same things, and labor in concert for the same end.

I have greatly dreaded a division of the Advent body,—as much as some others have desired it; but now that the line is drawn, and the tocsin has been sounded, I do not regret it. Hereafter, those who have done so will work in their own way, and among those whom they recognize as Adventists. All will now know where to range themselves; and they will better understand such management hereafter.

When, in the providence of God, we found ourselves brought together from all the different sects, what was to be done? Each to proclaim his sectarian views, and thus divide into as many sects as we came from, or respect each other's views, and treat them as we wish to be treated, and humbly acknowledging that we could only know and see in part, till that which is perfect is come, labor together in those great, awakening, soul-sanctifying truths in which we were agreed, and which we did see clearly! It required but two grains of common sense, and half as much upright, straight-forward honesty of soul, to see that Providence had marked out but one possible course of duty. The great mass determined to walk in that course, and "seek the unity of the Spirit in the bond of peace," not a sacrifice of truth, but of self. But in and after the 7th month in '44, many took the other course; until one could scarcely finish his message, (which we must receive on pain of damnation, as wilful rejecters of what came direct from God,) when an opposite message would be given us, on the same conditions. What could be done in the case? The idea suggested itself, it seems, to several in different parts of the country, at the same time, to call a general meeting, and see if there was unity enough left amongst us to warrant any further effort at laboring together: for if there was not, each must take his own field, and watch over it as one who must give account to God. That Conference was held at Albany, in the spring of '45. I was suffering with one of the most painful diseases at that time (at Bro. Litch's, in Pa.) that flesh is heir to,—congestion of the spine; but when a letter from Bro. L. was read to me, I shed tears of joy. But my heart—as have the hearts of hundreds—has since bled a thousand times at the cruel and mysterious attacks made on that conference, and, finally, on every other effort that has since been made by those who stood upon the original ground. When brethren have wept in secret places, and with hearts as true to the glory of God as the needle is to the pole, have labored at the risk of their lives, and at every sacrifice of ease, health, and wealth, they have been assailed, accused of being actuated by the most unworthy motives; and if we said nothing, it was because we were guilty; and if we repelled the unchristian slander, then we had a "bad spirit." Nothing but the almightiness of truth could have held us in such a warfare for an hour; and many honest hearts and noble heads have grown weary, and gone from us, as Satan hoped to weary us all.

Now I call on brethren in the name of a crucified Saviour,—by all the joys of heaven, and the pains of hell, to pause and decide, whether they will longer lend their influence and money to keep up this warfare, and thereby sharpen dirks for our enemies to destroy us with. To meet this, the old carping about "charity" will be called in. But if you have any charity,—any bowels of kindness,—or even any sense of justice,—you ought to know they are needed by, and belong to, those who are laboring to build up, and not to tear down.

Those brethren to whom I refer, are not contented with staying away from all our conferences, and withholding from us their co-operation, by not coming to the "help of the Lord against the mighty;" but will even curse us for doing what we can. I have looked on this strange state of things till my heart is sick. Trace this thing back, and see its serpentine course. 1. An attack upon the Albany conference. 2. Cautiously avoiding our subsequent conferences, on the plea that we were becoming a sect. 3. A full declaration by them now of a creed, by which they pronounce us "not Adventists!!" O, charity! charity! But "cheer up, cheer up, the day breaks o'er thee," and soon the dust will be blown off, and the jewels be gathered into the casket.

Yours in tribulation, and in the kingdom and patience of Jesus Christ.

Letter from Bro. H. H. Gross.

DEAR BRO. HIMES:—I left New York Oct. 10th, on my present journey of "labor in word and doctrine." The state of the cause there, generally, especially in the congregation worshipping at Washington Hall, in Hester Street, was unusually cheering and prosperous. I visited Newark, N. J., the previous Lord's day, by request, and found a warm reception and an avidity for the truth, which was truly encouraging. There are many precious brethren and sisters there, who love the truth, but they are poor in this world's goods.

My appointment in Albany occurred at the same time with Bro. WEETSEE's, a circumstance which I did not regret, as it gave occasion for a personal acquaintance and a comparison of our views of the application and fulfilment of various prophetic scriptures, so deeply interesting to every lover of prophetic truth in these last days, and so momentous to the entire human family. Having previously become convinced of my duty to press "with a loud voice" essentially the same great and closing items of prophecy, I was prepared to sympathize with, and be encouraged by, the rich intellectual feast which I enjoyed with him during that conference. The third angel (Rev. 14:9) is evidently now beginning his aerial flight, "saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand: the same shall drink of the wine of the wrath of God." &c. Let all heed the teachings and warnings of this last angel of mercy to a fallen world! Bro. I. E. Jones arrived when Bro. WEETSEE left, and the conference was continued

during the remainder of the week and over Lord's-day, Oct. 15th, with profit. I had a very profitable interview with Bro. J., on the great subjects of our faith and hope. The congregation is not as lively as it was in 1844,—5, but there are many firm pillars of truth, and to me, an interview with these old and established friends, as in former days, is to be at home again. Bro. NEEDHAM's pastoral labors are generally highly appreciated, although his mode of public speaking may be rather too combative to win and attract to a love of the truth. Bro. N. cannot be too highly appreciated, as an uncompromising defender of "the faith," as well as all truth appertaining thereto, and a warm-hearted and true Christian friend.

I gave three discourses in the Advent Tabernacle in West Troy, to quite a number of believers and others, who listened with marked attention. There are a few faithful friends of the cause in that place, who, joined by a very few from Troy, continue regular meetings in the Tabernacle. In Middletown I gave three lectures to "the remnant" of faithful friends of Christ; they have a convenient tabernacle in which to worship, and more thorough and faithful labor in the sure word is much needed there.

I spent one Lord's-day in Esperance, but spoke to the friends only twice, and then to small congregations, as the Methodist minister refused to give our notice; however, in the evening there was quite a congregation of non-professors, who listened with very marked and profound attention to a discourse of about two and a half hours in length, while, as I was informed, there were only one or two professors present, besides the Advent friends. The cause is rising, and I have given an appointment for a week's conference there this winter. The case of two brethren and their wives, who came out in the faith of the speedy coming of Christ quite recently, is deserving of notice. These friends attended the Advent meetings and confessed their faith, in that "perfect liberty" with which Christ has made them free; they were finally visited by a delegation of elders from the Baptist church, who labored with them to induce them to renounce their faith in truths which they had taken liberty to embrace, and thus they would be permitted to continue in the fellowship of said church. After repeated visits and efforts to induce them to give up those truths, combined with the most seductive arguments to seduce them therefrom, to no effect, a final resort was had to induce them to say nothing about what they declared was riveted in their hearts; one of the sisters consented, but after a few hours' reflection and conviction, she opened her mouth to the acknowledging the truth. They yet remain firm and undaunted, although they were "cast out" by their brethren, who said, "Let the Lord be glorified." This is a fair specimen of a legally incorporated church, sitting in judgment and legislating upon the faith of its members, because they take the liberty to study, believe, and confess more of God's truth than is prescribed; and because those members will not violate and reject the truth, judgment is passed upon them, and they are cut off from their fellowship as heretics.

In Cherry Valley there is but one solitary pillar of the truth remaining: Bro. D. C. Baker, who has remained firm and faithful through all trials since '43; but in the village of Lodi, about four miles south, are some six or eight lovers of Christ's appearing, the remains of a large number who embraced the faith in 1844, when I first held a series of meetings in the Baptist church. I gave three lectures there, on my last visit, in the Baptist house, and I am anxious to comply with the desire of the friends, and hold a series of meetings there this winter. Since the pastor and people of that church have been opposing us, they have run out their own meetings, so that the minister has left, for want of hearers and support.

In Cooperstown village I gave three discourses in the Baptist house; but the Methodist priest (a distinguished member of the Odd Fellows' Society) would not read our notice. There are several devoted friends of the cause here and in the vicinity; but the greater part are decidedly in a lukewarm state: they need to maintain and attend stated meetings of instruction, conference and prayer, and keep away from the fabulous teachings of world-pleasers. I spoke three times in Toddville, and the deep interest manifested in the evening was very striking. I regretted that I could not tarry and continue the meetings. The Cooperstown and Lodi friends are anxious to have conferences, and engage to bear the expense. At their suggestion I shall defer these meetings till February or March, by which time it may be possible to obtain suitable help. I could but grieve over the state and wants of the cause in this region, and decide to visit it often hereafter. Bro. Ingmire left Cooperstown about a year since for New York, where he labored with profit and satisfaction, there and in Brooklyn and Newark, through last winter, and finally, last spring, removed his family to Newark, where he labors most of the time, an affectionate and devoted pastor of the flock. He embraced the faith in 1843-4, and took a public stand for the truth soon after, which was about the time that I began to labor in Otsego Co. On the 1st of May, '44, he was informed by the church of which he was pastor, that his services were no more wanted,—so that since he has been engaged in the cause of the speedy advent of Christ and his kingdom. Having been much with him in labors of love, and intimate with his affectionate family, I can truly say that the bond of Christian love is not easily broken!

I spent one Sabbath in Manlius, about seventy miles west of Cherry Valley. There were but few out, owing to the storm, but they are live Adventists. They hold their meetings in private rooms, in consequence of the opposition; but they hope soon to secure a public place of worship. It is to be hoped they will succeed, and let their light from the "sure word of prophecy" shine.

In Derryville village the Union House was open to me, but it being election time, all were engaged in adoring and magnifying earthly rulers, and could not turn aside to learn about the Advent to the supreme rule of earth—King of kings.

I gave one lecture in the church in Cuylerville, to a hastily collected congregation, who manifested much interest to hear by giving strict attention; and I regretted that I could not continue the meetings.

The pastor of the Free church in Cazenovia gave me a courteous interview, and cheerfully tendered his co-operation, if I would appoint a course of lectures in that church. I accepted, and have appointed Dec. 20-24 for several meetings. Will God help the right, and give the increase?

In Homer I found quite a congregation of believers and inquirers. They occupy a commodious church in the centre of the village, and can let their light shine, which they improve to good advantage. I never found more eager listeners and inquirers after truth. I gave six discourses, on subjects which awakened a new interest in the prophetic word, and, I trust, my labors were not in vain in the Lord. It was trying to my feelings to break away from this warm-hearted people, but there is one consolation,—if faithful we shall meet again, to part no more. Your brother in Christ, looking for that blessed hope.

Aldurn (N. Y.), Dec. 1st, 1848.

Extracts from Letters.

From Rochester (N. Y.), Dec. 6th, 1848.

DEAR BRO. HIMES:—My last visit to Canada was very laborious, and in some respects, trying; but on the whole, rather encouraging. I was detained a week longer than I expected to be, on account of a derangement in the boats on Lake Ontario. I spent three evenings in Lewiston, on my return, and preached in the Universalist church to interesting audiences, and left the brethren encouraged and strengthened. I spent last Sabbath at Lockport, and found the church firm and decided in the faith of Christ's pre-millennial advent.

Monday night, I spoke at Batavia, and had an interesting season. Met Bro. G. W. Burnham there, who at present supplies them with preaching.

I spent Tuesday evening at Rochester, and received the following communication, which you will please publish in this connection:—

"On motion of Bro. Benedict—Resolved, That the Advent brethren in Rochester request Bro. Litch to say, through the 'Herald,' that they consider themselves not simply the materials of a church, but that they constitute a church itself, in the Scriptural sense."

I am happy to say, that since the letter referred to was published, and the resolution written, the brethren in Rochester have adopted gospel order, by setting in order the church, and appointing its officers. We had an excellent meeting. Bro. Mansfield is doing well. Yours, J. LITCH.

From Charleston (S. C.), Nov. 25th, 1848.

A Bro. writes:—I have been induced to become a subscriber to your paper, and am happy to say, that I am very much pleased with its perusal. But, alas! how few there are who will read such a paper; they say it is perfect nonsense, and tends only to lead the mind astray from the true light which lighteth every man that cometh into the world; and as soon as they find out it is a Millerite paper, they cast it aside as they would the dust of the earth.

I am very sorry we have not any Advent ministers among us; I think that if there were one of your brethren sent here, one who is able to preach the truth, the whole truth, and nothing but the truth, whether men will hear or whether they will forbear, one who is zealous and persevering in his labors of love, he might be able, through the influences of divine grace to accomplish much good.

Owing to the accidental omission of a line in the second stanzas of the following verses, written on the death of Bro. Wm. Bassett, and inserted in our last, we are requested by Bro. Heyes to re-publish them, with the correction:—

They who in Jesus die,
For evermore are blest:
A while beneath the turf they lie,
In peaceful rest:
Their toils and sorrows past,
They only wait to rise
At the great trumpet's joyful blast,
To endless joys!
We sorrow when they leave;
But sweeten'd are our tears:
We grieve not as the hopeless grieve,
Nor know their fears:
For Christ has died before,
And all in Him who sleep,
Like Him shall live for evermore—
In hope we weep.
Sister to Jesus cling;
Children, His love obtain:
And soon his praises you shall sing—
He comes to reign!
Great God! the widow guard,
Protect the fatherless:
O may they share the saints' reward!
The mourners bless. H. HAYES.

From Norwich (Ct.), Dec. 5th, 1848.

We still receive and prize the "Herald," for its straight-forward course, and the able manner in which it is conducted. We hail it from week to week as an old and tried friend; it columns teeming with that word which gladdens the heart of the true disciple of Jesus. Its absence would leave to me "an aching

void," that no other sheet could fill. We feel bound to support it. It shall not go down for the want of our support.

E. LEACH.

THE ADVENT HERALD.

BOSTON, DECEMBER 15, 1848.

The Jews.

Considerable interest has been excited respecting the Jews, during the political revolutions in Europe the present year. We find the following article respecting them in the *Journal* of this city:

It is well known to readers of the Bible, that the dispersion and long continued degradation of the Jews, for their rejection of Christ, was repeatedly foretold by inspiration.

Accordingly, for eighteen centuries, this people, "scattered and peeled," yet retaining their nationality, and their prejudices against the Saviour, have furnished living evidence of the truth and genuineness of revelation.

But now, it would seem, that their days of repudiation, as also predicted, are coming to an end,—that "the set time to favor Zion" is at hand.

Many Jews in Hungary, Prussia, Germany, and other countries, have recently embraced the religion of Christ; and many more have become convinced that Judaism is to be improved by Christianity; and, among other changes, have adopted the Christian Sabbath.

Yet the most remarkable indication of their coming restoration to the Divine favor, is the fact, that the governments, which have so long oppressed them, are beginning to do them good. In addition to the favors lately shown them by Great Britain and Russia, Rome has granted them "the freedom of the city." The first of December sees them there fully released, by a late order of the Pope, from their narrow and dirty lanes, known as the Jews' quarter, and from all the civil disabilities in the Roman States, under which they have groaned ever since the destruction of Jerusalem, in the year of our Lord 70, by Titus.

And what is perhaps even more wonderful still, the *Sublime Porte* has just issued a decree, placing the Jews of Turkey under the special protection of the British Ambassador, supposed to be most friendly to them, and has instructed the Consuls throughout the Turkish dominions to protect and encourage them.

It is also known that leading Jews are now seriously contemplating the subject of re-building the Temple at Jerusalem.

The above facts are very interesting to the student of prophecy, whatever view of it may be entertained. Doubtless the holders of each particular view will draw from the above facts—that they have already done respecting the movements in Europe—evidence to favor the speedy consummation of their own prophetic views. The emancipation of the Jews in so many countries in Europe, so simultaneous, is certainly a wonderful sign of these times. It is an indication that ISRAEL'S long captivity is near its termination, and is, therefore, alike cheering to those who look for their political restoration, and to us, who see in this movement something to mark the near fulfillment of the prophetic periods. We suppose that Bro. LITCH will conclude, and we know not but he has reason to, that his view of their disinfranchisement and the cleansing of the sanctuary, as put forth in his late work on the "Restitution," is about to be demonstrated.

M. M. NOAH delivered a very eloquent address on the re-building of the Temple, at the Jewish synagogue, in New York, Thanksgiving day. In another number we purpose making some extracts from that, and to comment on the subject more fully.

MORE DEVELOPMENTS.—"We have opposed the 'creation of a conference fund,' for the express purpose of raising money from every Advent church 'through the land,' to purchase the tracts and publications at the *Advent Herald* office."—"Proprietor" of the *Advent Harbinger* office.

REMARKS.—"If the editor of the *Harbinger* will get out a series of tracts on the *Advent*, we should be happy to aid him in their circulation 'through the land.' And we pledge to circulate, gratuitously, three times as many as he will, in proportion to our means to do so. We shall not be particular about the means—we should like as little talk as possible, and the more action. We presume that every member of the conference which he condemns, would purchase and distribute from his office as they would from the *Herald* office, provided the works were of merit, and suitable to advance the Advent cause."—They did not think of exclusive action when they voted to purchase tracts at the "*Herald* office," because there was no other office that published the works referred to. We presume that the jealous feelings since manifested were not thought of till forced upon them by recent developments. But if it will relieve him at all, we will make a transfer of all our books, plates, funds, and all without charge, on condition that he will use them, as we will prove we have done, to advance the Advent cause,

and not our own private and selfish ends. Will he accept the trust, and do the work with greater success or satisfaction to the Advent society at large!

We seek no "monopoly." The work is open to all. We only wish that more would engage in it, and those who are engaged would do more. If we had had the care of the press at Rochester, we should have given \$500 a-year out of it, for the suffering cause in that region. That would have prevented "monopoly."

BILLS.—We have the past week completed the work of sending bills to our subscribers. We have sent to over 800 persons whose indebtedness will average \$2 or more, each. Besides these, we find in our books over 600 subscribers who have not paid for the present volume, besides our large list of free subscribers. We hope that those who are indebted for the *Herald* who do not receive bills, will not feel themselves slighted, but, as well as those who do receive bills, will promptly remit us our dues, or inform us of their inability, in which case we will cancel their indebtedness. We must raise about \$1000 to meet our obligations by the end of this volume. Out of what is due on our books, we feel there will be no difficulty in raising this, provided those who are able to pay will do their duty. We feel that this request will not pass unnoticed. A goodly number have already responded to our call, who will please accept our thanks. We trust the others will promptly imitate them. We doubt not that our friends will redouble their efforts, in this our extremity.

THE CHOLERA IN NEW YORK.—The report of the health officer of the port of New York, on Saturday, states that one new case and three deaths of cholera had occurred during the previous twenty-four hours. The disease was decreasing. No case has occurred in the city proper, the disease being confined to the quarantine hospital. Drs. Reed and Page, who have been investigating the characteristics of the disease, made the following report:

There have been thirty cases, from the appearance of the epidemic up to yesterday at 2 o'clock. Of these, sixteen have died, fourteen remaining under treatment. In almost every case the attacked persons were individuals who had been greatly debilitated by previous disease, principally by dysentery. They have decided that the epidemic is in a much milder form than in 1832. The mode of treatment pursued on Staten Island, is to administer on the appearance of the attack, a mild emetic, composed of mustard or other vegetable substances. The principal remedy used at the hospital is calomel, with opiate and stimulants.

HON. HORACE GREKLEY, member of Congress from New York, and editor of the *N. Y. Tribune*, thus speaks in that paper of the practice of electing a chaplain to Congress:—"The annual hypocrisy of electing a chaplain had to go over and waste another day. If either house had a chaplain who dare preach to its Members what they ought to hear—of their faithlessness, their neglect of duty, their iniquitous waste of time and robbery of the public by taking from the Treasury money which they have not even attempted to earn—then there would be some sense in the chaplain business; but any ill-bred Nathan or Elijah who should undertake such a job would be kicked out in short order. So the chaplaincy remains a thing of grimace and mummery, nicely calculated to help some flockless and complaisant shepherd to a few hundred dollars, and impose on devout simpletons an exalted notion of the piety of Congress.—Should not the truth be spoken?"

TO CORRESPONDENTS.—M. I. H.—We have no particular view respecting JOHN 14:2; but have been of the opinion that the "mansions" are the worlds inhabited by created intelligences, and the "place" to be prepared for the saints, the new earth.

J. BAUMAN.—The person you address is a sister, not a brother. We will send the letter to her. The subject is foreign to our feelings, and would not interest our readers.

Rev. DAVID BAKER, who has been laboring as a missionary, under the care of the Presbyterian board of missions, for some months past in Texas, was murdered and scalped by the Comanche Indians on his way from San Antonio de Bexar to Victoria.

NEW WORK.—"Proverbs for the People: or Illustrations of Practical Godliness drawn from the Book of Wisdom. By E. L. MAGOON." Boston: Gould, Kendall & Lincoln, 59 Washington-street.

This is a valuable work, just from the press of these enterprising publishers, replete with sound practical and biblical sentences and essays. Chris-

tian morality is here presented in a manner adapted to the comprehension of the great mass of mankind.

W. F. SHAW, dealer in chandeliers, lamps, &c., at 270 Washington-street, Boston, has invented a new arrangement of the air chamber for a miniature solar lamp, so that it will give a flame three inches high, from a gallon of sixty-five cent oil, for 169 hours, the cost of which is but \$2 17. It makes one of the best study lamps we know of.

BACK VOLUMES.—We have sets of the *Signs of the Times*, stitched, of volumes 2, 5, and 6, and of volumes 1, 4, 5, and 6, of the *Cry*, which we will sell for 25 cents per vol. They can be sent by mail. Those wishing for back volumes, should improve this opportunity.

We have four full sets of the *Cry*, excepting vol. 2, leaving 7 volumes in a set, which we will sell for \$3. Also two sets of the *Signs of the Times* and *Herald*, (old series),—excepting vols. 1, 3, 7, and 8,—10 volumes for \$5. Those who speak first for these will secure them.

We have also a few volumes bound, for 75 cents

A LETTER from Bro. A. HALE came too late for insertion this week.

SETTLEMENT OF ACCOUNTS.—Our Agents and subscribers will call to meet our notice a few weeks since, requesting them to settle their accounts with this office by the 1st of January next.—There is considerable due of the office, and we need it to meet our bills for paper and printing. We are obliged to say, to all indebted, either they must pay us our dues, or we must close the office. We mean just what we say. We do not beg, nor call for money to invest in any object foreign to the Advent cause, but for it. We have large bills to meet between this and the first of January, and unless our call is heeded, by a prompt remittance on the part of those who are indebted, the cause must, for the first time, suffer in our hands. Each one can raise the little sum that is due much better than we can raise the amount claimed by the paper maker and printer. We shall be delighted at home for several weeks, and we hope that our clear and regular will not be disregarded. Let none fail to respond, under the impression, that others will make up the required amount without the sum they owe. Such a course would not be just. Let us have a full and hearty response.

In addition to the above, we shall have to raise about one hundred and fifty dollars, to meet the remaining bills of the English Mission. This we must pay soon. We do hope that our friends, who have the means to assist us, will do so without delay.

We shall send bills soon to all who are indebted.

TO OUR SUBSCRIBERS IN THE BRITISH PROVINCES.—We find, on looking over our books, that just three out of every four to whom we send the *Herald* in the Provinces, are in arrears for the same. Now, we have to pay 1-1/2 cents on every copy that we mail thither, or 20 cents per vol. As only one fourth of the number have paid, it follows, that for every dollar we receive, we are sending papers on which we pay four times 25, or \$1 50 postage—which amounts to about \$50 a year that we pay, besides the cost of the paper sent, above the receipts from the same sources. There is great negligence somewhere. We have twenty-one subscribers in Halifax, N. S., the money for whom was promised soon, when we received their names, but not a cent has been received. Yet we have paid 25 cents each week while we have sent the paper to them.—Now, what shall we do? We cannot write you each one individually, because the postage to the line is too great. We shall therefore be under the necessity of discontinuing the paper to those from whom we do not hear in a few weeks. Those in the Provinces, therefore, who fail to receive their paper after a reasonable time, may ascribe it to their neglect to pay for the same.

Will Bro. LESTER be kind enough to see about that portion of the above whose names he sent. Also, will Mr. D. be kind enough to remit the money he collected for those whose names he left with us? Such a course of neglect will soon break down any office. We hope for an immediate response.

CONFERENCES.—We expect to attend Advent conferences in the places mentioned below, in the following order:—

Northboro', Mass. On the Advent chapel, Dec. 14th, 15th, 16th, and Sunday the 17th, at 10 A. M., and at 2 and 5 P. M.
Abington, Mass. in the Town Hall, Dec. 22d, 23d, and 24th. Those who come from Plymouth may stop at the Centre Depot, and those going from Boston, at the North Depot. Friends will call on Bro. S. Ford. Time—10 A. M., and 2 and 5 P. M.
Boston, Mass. Dec. 25th, and continue over Sunday.

Conference in Haverhill, Mass., with Bro. Plummer's people, to commence Thursday, Jan. 1st, 1849, and continue over Sunday. Brethren in the surrounding towns will come in and help us. Let us make a strong and united effort for the sacred cause of our coming Lord.

BUSINESS NOTES.

C. B. \$2 rec'd from E.—Not straightened on that account particularly, if they do as we expect.
Elder E. L. Clark.—The business note in our last, o Elder E. L. Butler, was intended for you.
J. P. Wetmore.—Will you send a copy of your work to John Johnson, Freedom, O., and charge to us.
E. S. Himes.—All right—small continue.
J. S. Marden.—\$1 on account.—There is but 75 cts. due from Bro. Russell.
A. S. Himes, \$3.—Sent books. We can find no mistake of money received from Bro. R., but have now credited him for it.

H. B. White.—It was not received. We have credited you in full to the credit of your account.

S. W. Ruzles.—We know nothing of the persons of whom you enquire.
Marden, \$1 on account.—There is but 75 cts. due from Bro. Russell.
A. S. Himes, \$3.—Sent books. We can find no mistake of money received from Bro. R., but have now credited him for it.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

LUKE SEELYE, owing \$4, and **HART FELLOWS**, owing \$3, of Roxbury, Ill., stop their papers without paying. 7 00
DELINQUENTS CREDITED.

The sender of this neglected to put his name to his letter, so that we cannot insert it. He ordered the paper sent to T. O., which we have sent to Stanton, State of Delaware. If that is not right, he will please inform us. 1 00

J. D. McCARDY, of Danville, N. Y. 1 00

Total delinquents since Jan. 1st, 1848. 90 99

TO SEND THE "HERALD" TO THE POOR.

M. Fall. 1 00

Mrs. B. 1 00

Miss Mills. 4 00

CONFERENCES.

Providence permitting, there will be a conference in the new meeting-house in Landis, N. H., commencing Thursday, Dec. 23d, and continuing over the Sabbath to the beginning of the year of our Lord 1849. Bro. Edwin Burnham, H. L. Shipman, and W. H. Eastman, are expected to attend. (For the brethren.)

G. W. CLEMENT.

The Lord willing, there will be a conference in Hatley, C. E., commencing Thursday, Jan. 4th, and continue over the Sabbath. Bro. Shipman is expected. We would request the attendance of Bro. Edwin Burnham, as well as ministers and lay brethren generally. We hope to see a general attendance of believers scattered over this region. (In behalf of the brethren.) A. WADSWORTH.

APPOINTMENTS.

The Lord willing, I will preach as follows:—In Cooperstown, N. Y., evenings of Dec. 25 and 26; Exeter, Sunday, 31; Albany, evenings of Jan. 2 and 3; New York City, Sundays, 1 and 4; Bridgeport, Ct., evenings of 17 and 18; Bethel, 19-21; New Milford, 22-23; Kent, 26-28; Litchfield Centre, Sunday, Feb. 4; Ellsworth, 6-8; Sharon, 9-11; Middleboro', Saratoga Co., N. Y., 13-15 West Troy, Sunday, 18; Conference in Exeter, six days, 20-25. Letters may be directed to New York till Jan. 15, and to Albany till Feb. 15.

H. H. GROSS.

The Lord willing, I will preach in Hopeville, R. I., Monday, Dec. 19, at 7 o'clock.
J. P. FARRAR.

The Lord willing, I will preach at Springfield, Sunday, 19th, and Cabotville in the evening; Chicopee Falls, Monday evening, 19th; Warehous Point, Ct., Tuesday evening, 19th; Hartford, Wednesday evening, 20th; Meriden, Wednesday evening, 21st; Middletown, Friday evening, 22d; Nashua, last Sabbath in Dec.; Manchester, first Sabbath in Jan.; Lawrence, second in Jan. F. HAWKINS.

N. BILLINGS.

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NEW BEDFORD, Mass.—H. V.



Luce: 23-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY. . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. II.

BOSTON, SATURDAY, DECEMBER 23, 1848.

No. 21. WHOLE No. 399.

THE ADVENT HERALD

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The Family Altar.

"O come, let us worship and bow down; let us kneel before our Maker."

Come to the place of prayer!
Parents and children, come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are.

Come to the place of prayer!
Ye band of loving hearts: O come and raise,
With one consent, the grateful song of praise
To Him who blessed you with a lot so fair.

Come in the morning hour!
Who hath roused you from the dream of night?
Who hath had poured around the cheering light?
Come and adore that kind and heavenly power.

Come at the close of day!
Ere weary nature sinks in gentle rest;
Come, and let your sins be here confessed:
Come, and for his protecting mercy pray.

Has sorrow's withering blight
Your dearest hopes in desolation laid,
And the cheerless home in gloom arrayed?
Yet pray, for he can turn the gloom to light.

Has sickness entered in
Your peaceful mansion? Then let your prayer ascend
On wings of faith, to the all-wise and kind
Who came to heal the bitter pains of sin.

Come to the place of prayer!
At morn, at night—in gladness, or in grief,
Surround the throne of grace: there seek relief,
Or pay your true and grateful homage there.

So in the world above,
Parents and children there may meet at last,
When this their weary pilgrimage is past,
To mingle then their joyful notes of love.

The Work of the Messiah.

BY HENRY M. LEBESCHKE.

PART OF A CHURCH OF CONVERTED JEWS IN LONDON, ENG.

(Continued from our last.)

Among the secondary causes that have contributed to the rejection of Christianity by the Jews, a very prominent one is, the misinterpretations of the Old Testament Scriptures, that have prevailed so generally as to give them an impression that such erroneous views are "part and parcel" of Christianity. Among these misinterpretations the most gross and glaring is that which asserts, that the promises made to the Jewish nation in the Scriptures delivered to them, have been all fulfilled, or are in the process of being fulfilled, to the Gentile church.* The evil of such a mode of interpretation, as far as the Jews are concerned, can hardly be overrated. It is not merely their national pride that is wounded, as some maintain; it is that their sense of truth, of justice, of reverence for the Almighty, is outraged; because they feel it is directly charging the God of Israel with a lie.

I shall not repeat the arguments that have been used in a previous part of this work respecting the promises to Israel as a nation, but in briefly noticing the predictions respecting Messiah and His work that are contained in the prophecies of Isaiah, we shall meet with many passages of Scripture that reiterate these promises.

There was a time when it would have been very unnecessary to tell my Jewish brethren that every blessing promised them, was to come in and through the Messiah. This, for a long period in their history, was never denied. But the case is now altered. Their desire to get rid of the doctrine of atonement and mediation, leads them to prefer the notion of dealing with God directly, without the intervention of a Messiah; feeling conscious that the admission of a Messiah is a great step towards the ad-

mission of a Mediator. All this, of course, is not avowed; to begin openly to deny a Messiah, when this had, for many centuries, been the leading idea of Judaism, would be very impolitic, and would greatly shock the orthodox; on this account even the most violent reformers do not venture to deny the doctrine of the Messiah, in words. But, though not formally denied, the doctrine is so completely kept in abeyance, both by reformed and orthodox Jews, that it is virtually abandoned. I, on the contrary, maintain with the old orthodox Jews, that all the glorious things predicted of Israel refer to "the days of the Messiah;" that every deliverance promised by God is to be wrought by the Messiah; that when he says, "I will do it," it is by His "servant, whom he upholdeth, his elect in whom his soul delighteth." (Isa. 41:1) that He doeth it.

The early part of Isaiah's prophecy was delivered in the reign of Uzziah, (or Azariah, as he is called in 2 Kings 15,) king of Judah.

When we consider the outward condition of the kingdom at the time this prophecy was given, we see how painful the office of the seer must have been; how he must have been regarded as a "man of strifes," as one who "spoke parables;" and more painful than all, the message delivered to him by God for the instruction of those among whom he dwelt, must have been received by the great majority of those who heard it as the ravings of a diseased and melancholy mind. The outward condition of Judah during the reigns of Uzziah and his son Jotham, was very prosperous. Uzziah was not only victorious over his enemies, but by his wisdom and power he brought his kingdom into a state of prosperity it had never enjoyed since the days of Solomon. He not only "built towns, and fortified them," but he cultivated the arts of peace as well as of war; "he digged many wells, for he had much cattle, both in the low country and in the plains; husbandmen also, and vine-dressers in the mountains, and in Carmel; for he loved husbandry." 2 Chron. 26:10. In the early part of his reign he sought the Lord; "and as long as he sought the Lord, God made him to prosper." 2 Chron. 26:5. One fatal error, however, he committed at the beginning of his reign, which was, probably, the germ of all the evil that was afterwards developed; "the high places were not removed; the people sacrificed and burnt incense still on the high places." 2 Kings 16:4. This root of bitterness, this mixture of true and false religion, produced in time the evil condition as to spiritual things, of which Isaiah complains.

Uzziah himself seems to have been led away from his trust in the Lord, by trusting to an arm of flesh. He had a standing army of three hundred and seven thousand five hundred men, furnished with all the appliances of war; "and he made in Jerusalem engines invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped till he was strong. But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord, to burn incense upon the altar of incense." 2 Chron. 26:13-16.

The form which Uzziah's transgression took is very remarkable. Had he been ensnared by the riches and pleasures of this life—had he multiplied his horses and chariots, and got him singing men and singing women, like Solomon, it would have been but the natural course of the fleshly mind. But why intrude into the priestly office? I think it not improbable, that Uzziah's prosperity, and the flourishing condition into which he had brought his kingdom, may have puffed him up with the notion

that he was the promised Messiah; and though it was after his time that Zechariah recorded that Messiah should be a "priest upon his throne," yet one of the inspired songs of his ancestor David, spoke of a priest "after the order of Melchizedek," who was both king and priest; and this union of the kingly, priestly, and prophetic office in the person of Messiah, was necessarily implied in his being the "prophet like unto Moses." Although Aaron and his sons were afterwards invested with the priestly office, on account of Moses' inability to bear the whole burden alone, yet, at first, Moses was at once prophet, priest, and ruler in Israel. Such, it is probable, did Uzziah now suppose himself to be.

Filled with spiritual pride and vain-glory, he entered the temple of the Lord, and boldly seized the censer. But, whatever might be the general religious declension, there was a faithful band of priests, who, in the discharge of their duty to God, knew no man after the flesh; and who would not permit even royalty itself to intrude into the affairs of God's house.

Azariah, the priest, went in after him, and with him fourscore priests of the Lord that were valiant men; and they withstood Uzziah, the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary, for thou hast trespassed: neither shall it be for thine honor from the Lord God." While a blustering contempt for all authority and control is a degrading trait in fallen humanity, a manly declaration of truth, regardless whom it may offend when the honor of God is concerned, is one of its noblest exhibitions.

These "valiant men," I doubt not, willingly rendered to the Caesar of the day the things that were Caesar's; but they would not render to Caesar the things that were God's. Then Uzziah was wroth, and had a censor in his hand, to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah, the chief priest, and all the priests, looked upon him, and beheld he was leprous in his forehead, and they thrust him out from thence; yea, himself also hasted to go out, because the Lord had smitten him. And Uzziah, the king, was a leper unto the day of his death, and dwelt in a several house." 2 Chron. 26:17-21. Sad termination to spiritual ambition and carnal pride!

Josephus mentions, probably on the authority of some tradition, that the "earthquake in the days of Uzziah," mentioned by Zechariah and Amos, (Zech. 14:5; Amos 1:1,) took place at the time when Uzziah thus intruded into the priestly office.

Let us, now, keeping in view the condition of the kingdom of Judah at the time, proceed to glance at the first portion of Isaiah's prophecy; contained in chaps. 1-6. The description he gives of the state of the people is that of being sensual and worldly, combined with a profession of religion. Their land was full of silver and gold, horses and chariots, and "pleasant pictures;" they were "lofty and haughty." And yet they offered a "multitude of sacrifices;" the Lord was "full of the burnt-offerings of rams, and the fat of fed beasts." And was He satisfied with this scrupulous attention to outward observances? did He consider the ordinances. He had Himself appointed, as possessing any intrinsic value? No; he pours contempt upon them. "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." This evil state of

society brought no immediate judgment; but the eye of the seer beheld it as the cause why, some centuries after, the "country should be desolate, and the cities burnt with fire;" that "strangers should devour their land in their presence," even as it is in Judea at this day. Many vicissitudes have taken place since the days of the prophet Isaiah; the Jews have been driven out, have returned, and been driven out again; but the prophetic eye is so riveted by the grand consummation, that it takes no note of progressive events. It overlooks all intermediate occurrences, all partial deliverances, and contemplates the time when this evil shall be purged away by the Redeemer; when Zion's "judges shall be restored as at the first," and her counsellors as at the beginning;" when she "shall be redeemed with judgment, and her returning ones with righteousness." In the days of the prophet, the nation and the king gloried in their mighty army, equipped with "shields, and spears, and habergeons, and bows;" but the glory of the latter days was to be something very different; it was not to consist in "making war with mighty power," as Uzziah's "mighty men of valor" did; but in learning "the ways of the Lord, and walking in His paths;" and then, instead of glorying in "instruments of destruction, they will "beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

I have elsewhere noticed that the prophets, in all nearer and minor events, whether of judgment or deliverance, see only the grand and final consummation. This they divide into its two great acts, the one consisting of trouble and conflict, the other of deliverance and glory; the former of these being generally called, "the great and terrible day of the Lord;" the account of which invariably terminates with a recital of the glory which is immediately to succeed it. From the beginning of chap. 1 to chap. 25, we have these two subjects in the order above stated. In this instance, however, Judah's sin and punishment are dwelt on at length; while "the great day" is only briefly hinted at in chap. 1:24: "Ah! I will ease me of mine adversaries, and avenge me of mine enemies." But in the following vision, which begins at chap. 26, and continues to the end of chap. 4, we find the terrors of the "day of the Lord" detailed at great length; while the vision, as usual, concludes with the glory of the latter days.

It is impossible to read the account of the social state of the kingdom of Judah as narrated in Isa. 3, and again taken up and enlarged upon in chap. 5, without seeing many points of resemblance to the present state of society in this country. The covetous desire to "join house to house, and lay field to field;" the sumptuous luxuriance of feasts, while men "regard not the work of the Lord, neither consider the operations of his hands;" and the fastidious refinement and luxurious vanity prevalent among the female part of the population, may all find a parallel in the present day, even in this land, where there is more knowledge of truth than in any country under heaven! The elite of female society in the capital Britain, may learn in the description of the "daughters of Zion" in the time of Judah's outward prosperity and glory, that excessive pride, and vanity in apparel, are mentioned among the things that bring the anger of the Lord against a nation, and precede its downfall; and the millionaires, who pride themselves on astonishing the world by the great wealth and vast amount of houses and lands of which they are possessed, may learn from the same

* We say, will be fulfilled to the pious of that nation, in the new earth.—Ed. Her.

† See "Mystery of the Gentile Dispensation."

* This we have already given in previous numbers.—Ed. Her.

portion of Holy Writ, that they are not making to themselves a friend of the mammon of unrighteousness, but converting it into their own and their country's bitterest enemy.

As Uzziah mistook himself for the priestly King promised to Israel, it is probable that some of those who at that time "looked for redemption in Israel," entertained the same views in regard to him, and may have had their hopes disappointed, and their faith shaken, by his disgrace and death. To comfort such, the Lord vouchsafed a glorious vision to Isaiah, "in the year that king Uzziah died." Isa. 6:1. In this vision he "saw the Lord [יהוה] sitting upon a throne, high and lifted up." We believers in Christ, who receive the later revelation made by God to man, know that this was a manifestation of the true "priest after the order of Melchizedec," the kingly priest. John 12:41. The effect of this vision upon the prophet is very remarkable. The future glory of Israel under the reign of "the King, the Lord of hosts," when not Israel only, but the whole earth, shall be filled with His glory, was, for the time, entirely forgotten by Isaiah. An overwhelming sense of his own sinfulness, such as must ever accompany a powerful manifestation of God's glory, caused him to cry out, "Woe is me!" And what is the comfort held out to him while in this state of conscious guilt and self-abasement? Simply the Gospel—the good message of pardon through atonement. One of the seraphim touched his lips with a "live coal," part of the sacrificial fire taken from the altar, on which the atonement had been offered, and pronounced these cheering words: "Lo, this hath touched thy lips; and thy iniquity is taken away, and thy sin purged," or atoned for; the word translated *purged*, being *נָסַח*, the word always used for *atone*. When thus made sensible of forgiving love, then was the prophet ready to run in the way of God's commandments with an enlarged heart: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." Isa. 6:8.

The concluding prediction of this chapter is very remarkable. The Lord foretells to Isaiah the blindness and rejection of the Jews. The prophet understands the promises of God too well to suppose this rejection to be final; he therefore asks, "Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Isa. 6:11. Such is the present state of Canaan. Is not then their term of rejection nearly accomplished? and will not the receiving of them again soon take place?—(To be continued.)

Faith at Christ's Coming.

"Nevertheless when the Son of Man cometh, shall He find Faith on the Earth."—Luke 18:8.

The evidence that there is a God, and that He hears the cry of His dependent children on earth, and supplies all their wants, is as conclusive to the eye of faith, as the father's hand, or the judge's authority is seen, felt, and realized daily in the different occurrences of life by our physical senses; yet our Saviour more than intimates that when He comes again, He will not find faith on the earth. We presume He means *strong, living, consistent faith*. We will consider,

First. The supposed condition of the world when the Son of Man shall come; viz: without living, strong, consistent faith.

1. *The power or life of faith.* Faith now supplies the strength which men lost in the fall. Under the legal economy, or Mosaic dispensation, faith possessed almost an unlimited power. Jacob by the strong arm of faith held the angel, and would not let him go. Hence the angel said—"For as a prince hast thou power with God, and with men, and hast prevailed." The apostle, in advertising to the character of a host of ancient worthies, says—"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead bodies raised to life again," &c. Those mighty and miraculous deeds were performed by the exercise of faith in God, through the grace of a promised Messiah. Nor can we rationally suppose that this Divine principle would lose its power and efficacy under the sacred influence of the Gospel. In contrasting

the legal and evangelical dispensations, the apostle says—"For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." 2 Cor. 3:9. Our Saviour in describing the faith of the Gospel day, says, "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Matt. 17:20. Again, "If thou canst believe, all things are possible to him that believeth." Mark 9:23. And when the Lord Jesus commissioned His disciples to go into all the world and preach the Gospel, He added—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." * * *

Can we now find an unwavering and consistent belief, or faith in the attributes of God? say His omnipotence. Where can we find that faith which uniformly realizes that great truth, "Thou God seest me?" Who believes that God hears every word he speaks, and that He is constantly in his immediate presence? Where shall we find that individual, who says or does nothing which he would not say and do if the Lord Jesus were personally present? Can he be found on earth? We may hope, but alas! our fears rise above our hopes.

Further, where shall we find the man who fully and consistently believes God's holy word? We must believe all that is written in God's book, or it will profit us nothing. Who really and constantly believes the following declaration? "But the day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up." 2 Peter 3:10. As that momentous day will come as a thief in the night, we should expect it this night—the next hour, but who does? Alas! how few there are, who live and act as if they were even willing to see the Lord Jesus come. Had even a stranger have informed us that a band of incendiaries would burn down our house one night during the next week, what a deep impression it would have made on our mind; it would drive peace and sleep far away unless we were well prepared to meet the event; but when God speaks, and makes a more awful declaration, we feel but little concerned about the event; perhaps we retire to our bed unprepared to meet that solemn doom which will come on us as a thief, and may come this night.

The apostle says—"For we walk by faith, not by sight," and "whatever is not of faith is sin." 2 Cor. 5:7; Rom. 14:23. Thus every act of our life, should be an act of faith, believing confidently that it will please God. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. O how few there are now on earth who live by faith; who regard not the opinion of men; neither their own secular interest, but believe confidently that what they say and do will please the Lord Jesus Christ, and benefit the human family! All these things living, consistent faith fully realizes. But can we find its existence on earth?

Secondly. The coming of the Son of Man. We may inquire into the design, the manner, and the time of His coming.

1st. *The design.* It is presumable that the great object of Christ's second coming, will be to establish His kingdom on earth in peace; and truth; when individual and universal righteousness shall obtain. Then, and not until then, will God's will be done on earth as it is in heaven.

In that happy day, all mankind shall dwell together as one great family of God on earth; nor will there be one discordant sound or sentiment heard among men, any more than those sounds are heard among the multitudes in heaven. The Lord Jesus taught His disciples and followers to pray for this glorious era, by using that comprehensive petition, "Thy will be done on earth, as it is done in heaven." Our faith, however, has been very weak, and our work, (in regard to doing God's will as it is done in heaven) has been even more defective. Hence we have ceased ardently to desire the consummation of Christ's great work of redemption, either in our own souls, unless it should be effected near the close of life, on the brink of the grave. And its universal effect, we have placed far, far away, even at some remote period of the world's history, which we are quite willing shall not be in our day.

The prophets have spoken in the most elevated and glowing strains in regard to the Messiah's kingdom and reign on earth. When nation shall not lift up sword against

nation, neither shall they learn war any more, but their swords shall be beat into plough shares, and their spears into pruning hooks. When the lion and the lamb shall lie down together, and nothing shall hurt or destroy in all God's holy mountain.

In the New Testament, Christ's coming and kingdom is spoken of in exalted terms—"For the Son of Man shall come in the glory of His Father, with His angels; and then shall He reward every man according to his works." Matt. 16:27. "When Christ who is our life shall appear, then shall we also appear with Him in glory." Col. 3:4. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. Texts might be multiplied in regard to this subject; I will add but one more. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever." Rev. 11:15.

2d. *The manner of His coming.* As He went into heaven, so will He come in like manner again; so said the angels to the astonished disciples. "And while they looked steadfastly towards heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven." Acts 1:10, 11. All consistent Christians believe that Christ ascended up into heaven in the same body in which He appeared to His disciples at different times after His resurrection. Therefore, it is fairly presumable that He will come personally. Again, "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1:7.

The objector may say that Christ cannot come personally, as in that case He could not be omnipresent—that every eye could not behold Him on earth if He were confined to a physical location. These difficulties exist not with an omnipotent God. Nor should we limit the Holy One of Israel in this day of wonderful—almost miraculous light. Fallible, ignorant men can now regulate and control the magnetic fluid so perfectly and mysteriously, that distance is almost annihilated, and those who are separated by hundreds and thousands of miles, can converse together!

It is not however important that we should either know, or be able to define the manner of Christ's coming; it is enough for us to know that He will come; the manner we leave to a God of infinite wisdom and omnipotent power.

3d. *The time.* Man should not presume to be wise above that which is written. Secret things belong to God, and those which are revealed, to us and our children. As God has wisely and mercifully concealed from man the day of his dissolution, so has He seen good to conceal from us the time of His coming. Christ has plainly informed us that it will be as a thief in the night—at an unexpected hour. Therefore, every prudent individual should look for, and expect that glorious event, every day—every hour; nor presume, or dare to live one day, or one hour, unprepared to meet the Lord Jesus with joy at His coming. Who of us would rejoice to see Christ make His glorious appearance now—this moment? To all such I would say, be of good cheer, the night is far spent, the glorious morning is at hand, when the Sun of Righteousness shall arise to set no more.

The present state of the world, and of the church, indicates the immediate appearance of Christ as conclusively as the budding of the trees bespeak the opening spring, and the return of summer, those signs, and the fearful representations given of that day, should alarm us all, and cause us to live momentarily prepared for that great event. The Lord Jesus gives us the following salutary caution in regard to that day: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

Again, "Likewise also as in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be when the Son of Man is revealed." Luke 17:28-30.

With those solemn and alarming declarations

continually sounding in our ears, can we live carelessly one moment, without a pure and holy heart, and perhaps contending earnestly about meats and drinks—about forms and ceremonies? Nay, should we not rather fast and pray, day and night, until our hearts are purified by the precious blood of Jesus—until we can stand by faith, continually before God, unblamable and unrebukable in His sight? Amen. Lord, awake a guilty world, and a slumbering church, to a sense of our imminent danger.—*Christian Repository.*

Weighed in the Balances and found wanting.

"Tekel: Thou art weighed in the balances and found wanting."—Daniel 5:27.

This was a part of the ominous inscription written upon the wall of the palace of Belshazzar, the impious king of Babylon. Being assembled with his lords, his princes, his wives, and his concubines, for purposes of festivity, and while all was hilarity and revelry, "there came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote." What could the writing mean? The guilty conscience of the king anticipated, it would seem, its dread interpretation; for "his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Kings and wise men, magicians and astrologers, Chaldeans and soothsayers, were summoned in vain. None save the prophet of God could read and interpret the characters traced by the mysterious hand.

Special cases of the warnings, denunciations, and judgments of heaven, are recorded in the Scriptures for general instruction. For this purpose I propose to employ a part of what was so solemnly addressed to the devoted Belshazzar—"Thou art weighed in the balances and found wanting."

The Bible is designed to furnish us with such clear tests of character as to enable each one for himself to judge of his standing in the sight of him who "searcheth the hearts and trieth the reins of the children of men." If God should reveal to all individually, as He did to the king of Babylon, their true character as He understands it, on the wall of how many palaces, and princely mansions, and less princely dwellings, would the expressive "TEKEL" be inscribed! Thus he will not do.—But he has as clearly revealed to us the principles upon which he will act in the transactions of the judgment day, as though a voice from heaven should reach us now pronouncing in tones of thunder the portentous "Tekel," or as though a visible hand should inscribe it on our very front. These principles are simple, definitely stated, and such as commend themselves to the reason and conscience of every rational being. Does it not become us, then, to acquaint ourselves with them, to try ourselves by them, and in anticipation to undergo the searching scrutiny of the judgment bar? "Fool!—Fool!" will be the fit inscription certainly upon the forehead of that man, who, having had the Bible in his hand, shall yet suffer disappointment in the day of judgment, when the universe shall be weighed in the balances of eternity, and their destiny forever sealed. *Disappointed!*—madmen they were, not to have known their doom long before. *Disappointed!* upon whom can they charge the blame but themselves?—They cried "Peace, peace," when Jehovah had said, "There is no peace!"

But what are the standard weights by which God will weigh us, and by which if we were wise, we would weigh ourselves? They are many in form; in substance one. The tests of Christian character, though the same in principle, are variously stated, that none may have an apology for self-deception or self-ignorance.—The professing Christian that cannot abide these tests, must, if he be honest, write upon his own forehead—"TEKEL: Thou art weighed in the balances and found wanting."

Of the many that are presented in the Bible, but a few of the most simple and palpable can at present be given.

1. *The true Christian will have an ardent love for the Bible.* The sacred writer, in describing the character of the godly man, says of him:—"His delight is in the law of the Lord, and in his law doth he meditate day and night." If this is not our character, we are weighed in the balances and found wanting. Dear reader, can you say with the Psalmist, in the true spirit and meaning of the language—"O how love I thy law! it is my meditation all

* The prophet teaches (v. 13) that only a tenth part shall return, which may be the proportion of that nation which shall arise in the resurrection.—*Ed. Her.*

the day?" Would such be the spontaneous expression of the feelings of your own heart? But as if this were not enough, he adds, from the overflowing of his soul—"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. More to be desired are they than gold; yea, than much fine gold; sweeter also than honey and the honey comb." Professing Christian, is the Bible thus precious to you? Do you find it to your own heart so full of richness and sweetness that you delight to dwell upon its heavenly luxuries, and drink and drink again at its exhaustless fountains?

"Holy Bible, book divine,
Precious treasure, thou art mine!"

Can it be otherwise than that the Christian heart should feel thus in respect to this precious volume? Yet how many who bear the Christian name will be weighed in the balances and found wanting, when tried alone by this simple test! The dust that in many a cottage has gathered for weeks upon the family Bible interprets to all the ominous hand-writing. **TEKEL** is the inscription.

2. *The real Christian loves communion with God, and he has it.* "Truly our fellowship is with the Father and with his Son Jesus Christ." And in the enjoyment of this fellowship he is represented as finding his highest delight—"In his presence is fulness of joy." "As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me into his banqueting-house, and his banner over me was love." "Tell me, O thou whom my soul loveth, where thou feedest?" And will not the Christian love prayer? Aye, in his own experience he knows it to be true that

"Prayer ardent opens heaven and lets down
A stream of glory on the consecrated hour
Of man in audience with the Deity."

The man who knocks for admittance at the gate of heaven, ere he has learned on earth to find his home in the bosom of God, and his happiness in the secret place where God is met, will be repulsed from that holy city of which God's presence is the glory, and his smile the everlasting light. What would he do there? Admire the golden city, with its walls of jasper, and its foundations of sapphire and sardonyx, and beryl, and topaz? Its resplendent brightness would dazzle his sensual vision, and the occupation of its inhabitants, least of all, could he have any sympathy. With "Tekel" self-inscribed, he would leap from its battlements to find somewhere else a more fitting place.

3. *The true Christian, as a matter of fact, finds in God a satisfying portion.* "Thou art my portion, O God; whom have I in heaven but thee; and there is none upon earth that I desire beside thee." "He shall be satisfied with marrow and fatness; thou shalt make him to drink of the rivers of thy pleasures." Brethren and sisters, is it a matter of fact with you that the blessings which God bestows satisfy your souls so fully that you are not disposed to resort to worldly pleasures and sensual gratifications? If not, be honest; write **TEKEL** upon your religion until you can adopt the language of the Psalmist and the song of Solomon as the language of your own experience.

4. *The true Christian has deep and abiding peace.* "Thou wilt keep him in perfect peace whose mind is stayed on thee." "Great peace have they that love thy law." "O that they had hearkened unto my voice; then had their peace been as a river." If God in uttering these and many similar statements be true, what but "Tekel" can be the inscription upon that professing Christian who is constantly perturbed, crowded with care, torn with tempest, and not comforted?

5. *The true Christian makes advancement.* "The path of the just shineth brighter and brighter unto the perfect day." The professing Christian, therefore, who does not find it so in his own experience, but that on the other hand his light grows dimmer and dimmer, may know that, if God be true, his path is not that of the just, and that when weighed in God's balances he shall be found wanting.

6. *The true Christian obeys God.* "If a man love me, he will keep my words." "Herein we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Whoso, therefore, doth not manifest his love in a prompt and cheerful obedience has **TEKEL** written upon him by the finger of God.

7. *The true Christian is conformed to the image of Christ.* "If any man have not the spirit of Christ, he is none of his." "He that saith he abideth in him ought himself also to

walk even as he walked." "He that hath this hope in him purifieth himself even as he is pure." Reader, if this is the language of God, decide solemnly; lest in the end he shall say to thee—"Thou art weighed in the balances and found wanting."

Such are a few of the passages which might be quoted descriptive of the Christian character. Brethren and sisters, ponder them; for they are the words of Jehovah, which he has uttered in good faith and with solemn earnestness. "Examine yourselves, prove your own selves, whether ye be in the faith." These tests of the Christian character we may honestly apply to ourselves now, and if aught of deficiency be found, it may now be supplied. God, in delineating the character of his true saints, has not spoken in mockery. Neither has he designed to terrify us without cause, or wantonly to trouble us. What he has, has been uttered in unfeigned sincerity, and with unchangeable veracity. **GOD'S STANDARD WEIGHTS WILL NEVER BE CHANGED.** "I am the Lord; I change not." Therefore, "be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." And although it may be painful now to see our true characters exposed, and **TEKEL** inscribed upon them; nay, though as in the case of the king Belshazzar, it may cause our countenance to change, and our thoughts to trouble us, so that the joints of our loins should be loosened, and our knees smite together, yet infinitely more dreadful will it be to sleep on in imagined security, ill at ease, until the trumpet of God shall awake us to judgment, to hear for the first time the interpretation of the hitherto unseen inscription—**TEKEL, TEKEL.**

Foolish, presumptuous, reckless is the man who will close his eye to his real peril rather than secure his permanent safety. And Oh if the angel of Jehovah should descend from heaven to weigh in his balances the inhabitants of earth, upon the foreheads of how many professing Christians would the awful **TEKEL** be inscribed! "Should I among them stand?" may well be the solemn inquiry of every one. —*Morning Star.*

The Congregation of the Dead.

BY REV. JOHN CUMMING, D. D.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14:13.

I have already unfolded several features of the family of God. I showed you in previous lectures the state of the 144,000—the sealed ones—true Christians in the sight of God; "they are without fault before the throne of God"; that is, "there is no condemnation to them that are in Christ Jesus"; they are "justified" by Him, and have "peace with God." "Who shall lay anything to the charge of God's elect? It is God that justifieth." They "have washed their robes, and made them white in the blood of the Lamb." Next, I described their practical conduct upon earth; or the mode in which they visibly develop in their intercourse with the world, those great Christian principles which they had received through grace: they "follow the Lamb whithersoever he goeth." They follow him in the great aim and end of His life—in His appeal to the only standard of truth, the word of God—in his intercourse with the world, sympathizing with him in all his sorrows, and reflecting all his joys. You have thus, then, the state of Christians before God—"without fault before the throne;" you have, next, the practical course before men—they "follow the Lamb."

Having thus read their biography in life, let us read and comment upon the epitaph upon their tombstones. Their state is justification before God; their practical character is following the Lamb; and the beautiful epitaph which may be inscribed upon their tomb, and pronounced as the noblest requiem over the ashes of the dead, is, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." I allow there is here a special reference to the first resurrection, and I believe the blessedness to be associated primarily with their relation to this great event; but its main truths are not affected by chronology—they are always true.

Let us consider, first, those who are described as "the dead;" secondly, their peculiar and distinctive relationship—"the dead in Christ;" thirdly, the benediction pronounced upon them—"blessed are the dead;" fourthly,

the special reason of that blessedness—"they rest from their labors;" and lastly, the evidence of their entrance into that blessedness—"their works do follow them." Let me endeavor, as fully as the time will permit, to lay before you some remarks upon each of these several divisions into which I have split the text, dwelling rather on its general than on its special prophetic bearing.

"The dead." Where are they? Where are they not?

My dear friends, has the thought ever struck you, in looking around the world, that its dead outnumber its living? A far greater amount of the population of the globe is beneath the soil, than there is at any moment treading and breathing above it. Our churches, our homes, our thrones, the theatres and playhouses of the world, are all built on the dust and ashes of the dead. Our corn-fields and vineyards wave above the soil that was once warm with life—"the toe of the dancer treads upon the ashes of the dead."

"Where is the dust that hath not been alive?"

The spade, the plough, disturb our ancestors;

From human mould we reap our daily bread.

The globe around earth's hollow surface shakes,

And is the ceiling of her sons;

O'er devastation we blind revels keep,

Whole buried towns support the dancer's heel."

This great globe on which we dwell seems to be as much a sarcophagus of the dead as it is a home of the living. What are all its graves, but various compartments in this one great and silent mausoleum! The ashes of Abraham may mingle somewhere with those of Martin Luther; and that of Martin Luther may mingle somewhere with those of Napoleon; and the dust of Napoleon may, in a few years, mingle with the dust of a far better man that has recently passed from the stage of life—Thomas Chalmers. Thus the world is a vast sarcophagus; its groves are its chambers, or compartments; and those compartments are not able to prevent the dust of all from mingling together.

But not only the remains of those who never had a quarrel—who lived in friendship, and died in peace—but of those who were sworn and implacable foes, by a great law must mingle and blend most peacefully together. The ashes of Martin Luther, and of Leo the Tenth, who hated him so heartily—the dust of Wickliffe, and that of those who cast his into the stream which bore it to the silent sea—the dust of John Knox, and that of Queen Mary, must blend and lie right silently and peacefully together. Thus not only the dust of friends, but of bitter foes, as if to cast reproach upon their feuds, must blend and mingle together, in spite of all their repulsions.

It is now dead—disintegrated—mingling with all streams—mixing with all elements—blown by all winds; yet there is not a particle of that dust, incorporated with trees, mingled with the sea, or buried in the earth, that shall not hear the first tone of the resurrection trumpet, and become instinct with a life that can never end; for each one that died, whether he died in Christ or not, shall, each in his own order, come forth. Some shall rise from the depths of the fathomless sea, and come; some shall cast off their only winding-sheet, the sands of the desert, and come. The Pharaohs shall leap forth from their pyramidal chambers; the Ptolemies shall start from beneath their marble monuments; Napoleon, and those who fought and fell beneath his banner at Jena, at Austerlitz, and at Waterloo, shall rise and gather in shivering crowds around him; the dust of Martin Luther shall be quickened at Wittenberg, and put on the apparel suited to a citizen of the New Jerusalem; Calvin shall rise from his grave, which is now unknown; Oberlin and Felix Neff shall start from their Alpine repose—some rejoicing in the hope that accompanies them to the realms of glory, others calling on the hills to cover them, and on the mountains to conceal them, and all shall gaze as they gather together into that tremendous infinitude, the eternity that stretches before them.

Brethren, you and I, if we never met in the congregation of the living before, must meet together in the congregation of the dead. Each atom of our dust "rests in hope again to rise." And when we stand upon that vast platform, amid that mighty surging multitude—a multitude more countless than the waves of the sea, or the leaves of the forest, or the sands upon the sea-shore—and when we take a retrospective view of all we have passed through, how poor and paltry will many things look which we have fought, and struggled, and spent our health and strength for on earth! My dear

friends, seen from the judgment-seat of Christ, the most brilliant crowns will grow pale, and the proudest coronets will appear denuded of all their attractions, and thousands shall feel that the gold which we worshipped, instead of being fit to be turned into shrines and gods for us to adore, was only worthy to be turned into a pavement on which our feet should tread, in our passage to another, a better, and more glorious repose.

This leads me to the second point that I wish to consider—that there are not only "the dead," but distinctively—"the dead in Christ."

There are three expressions used to describe our relationship to Christ. There is, first, to be "without Christ;" the state of nature.—There is, secondly, to be "in Christ;" the state of grace. And there is, lastly, to be "with Christ;" the state of glory. To be "without Christ" is our state by nature; to be "in Christ" is our state by grace; to be "with Christ" is our destiny, our happy destiny hereafter.

It is here implied, that there are but two distinctions upon earth that are real—"in Christ," or out of Christ; and there is not a tombstone in London, on which affection has written its varied eulogy over the ashes of the beloved dead, if it had the inscription which God would write upon it, that would not record—"Dead in Christ," or "Dead out of Christ." Hence, after all, what is the real value of many of those distinctions, which may be expedient or inevitable, but about which men dispute and quarrel? How startled will the High Churchman be at the discovered emptiness of those peculiarities in which he gloried! I mean high churchmen in the popular sense, not in the true sense; for, in the right sense of the word, I hold that I am a higher churchman than Dr. Hook or Dr. Pusey.

The high churchman is not surely the man that measures the church by the height of the steeple, but he who belongs to the congregation of the redeemed. In this view, those who call themselves Dissenters, adopt a questionable name. If it apply to separation from the Establishment, it is, at most, of no eternal moment; but if it meant dissent from the true church, the church of the redeemed, the name is a reproach. How startled will the Dissenter be, to find that his shibboleth was a shibboleth earth-sprung, and that it died on earth, and has no place, or part, or mention, at the judgment of Christ! And there, amazed beyond expression, will the Puseyite be (for I trust that there are some of them who, amid all the rubbish, hold the foundation,) when he discovers that his section gave the fewest members to the church of the redeemed in glory; and that his candelabras, and his genuflections, and his crucifixes, and his altars, were just so much wood, hay, straw, stubble, which he piled upon the true foundation.

It will not be asked, when we stand at the judgment-seat of Christ, *Whence are you?*—but *What are you?* It will be no recommendation that you are a Churchman—it will be no disqualification that you are a Dissenter. These distinctions will have dropped away, and perished as unreal in that light in which reality only lives. You may have been baptized—you may have belonged to the visible church—you may have been one of its ministers—you may have been a communicant—you may have been a liberal supporter of the ordinances of Christ—and yet may not have been in Christ. I believe that what will be seen and witnessed in the hereafter, will startle and surprise many participants of it. You will miss many a bold professor, whose voice you thought you would hear loudest in the choir of the redeemed; and you will find there many a suspected one, that you in your ignorance shut out, or in your uncharitableness anathematized, highest and brightest in the number of the saved. You may find there some poor tonsured monk, with his shaven crown and rope girdle, who looked in his cell beyond the crucifix which he held in his hand, and saw in all his glory the Son of Man nailed to the cross, the only atonement, and "washed his robes and made them white in the blood of the Lamb." You may find there some poor Jew, who rejected Jesus of Nazareth, the Saviour, but who, in his deep humiliation, in his sorrow and sighing, and crying to be emancipated from the curse and taint of his sins, and to be at peace with God, shall discover that he held the Saviour in substance, while he recoiled with sorrow that he repudiated Him in name. We shall find there many that we cast out, whom we had no business to cast out; and we shall miss many whom we had no right to number among them at all. All minor distinctions will then be done

away; the trappings of rank, the disputes of party, the robes, and rules, and ceremonies, will all be left behind in the grave; and the only distinction that will appear indelible forever will be, the living in Christ, or the dead out of Christ.—(To be continued.)



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 23, 1888.

Extracts on Prayer.

FROM REV. E. BICKERSTETH.

(Continued from our last.)

"Watch unto prayer." It is observable how frequently watchfulness and prayer are joined together by our Lord and his apostles. Jesus Christ says, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape." Luke 21:36. St. Paul says, "Continue in prayer, and watch in the same," (Col. 4:2) and St. Peter, after saying, "The end of all things is at hand," exhorts them, "Be ye, therefore, sober, and watch unto prayer." 1 Pet. 4:7.

Many are the advantages of humility: "Humble yourselves in the sight of the Lord, and he shall lift you up." James 4:10. "The Lord is nigh unto them that are of a broken heart." Psal. 34:18. The tears of the penitent avail much with him. When "HEZEKIAH wept sore," (2 Kings 20:5) his prayer was heard. It is said of the people of God returning to Zion, "They shall come with weeping, and with supplications will I lead them." Jer. 31:9. The showers of heaven run off the high and steep hills, leaving them dry and barren, while the lowly valleys are saturated with the refreshing rain, and become fruitful. Go to the throne of grace, not in the spirit of the self-conceited Pharisee, fancying yourselves better than others; but in the humility of the publican, crying, "God be merciful to me a sinner."

"The high and lofty One that inhabiteth eternity, whose name is holy, dwells with him that is of a contrite and humble spirit." Isa. 57:15. It is by going in this spirit, relying on the merits, obedience, and intercession of the SAVIOUR, that we shall find acceptance with God.

XVI. AN EXHORTATION TO CONSTANT PRAYER.

Prayer being at the root of every other good, marking the commencement of the Christian life; being the pulse by which its strength and vigor may be known, or the hands by which its daily nourishment is obtained and ministered, the reader will bear with me, while I attempt still farther to press this duty on the conscience.

Christian Ministers. We should be men of prayer; it is the half of our duty, and that by which we carry on the rest. "We will," says the apostle, "give ourselves continually to prayer, and the ministry of the word." The prayers of ministers avail much. We may expect more assistance than others. It is the divine direction for our people—"Is any sick among you? let him call for the elders of the church, and let them pray over him." When ABIMELECH was threatened with death, he was told to send for ABRAHAM; and the reason was, "for he is a prophet, and he shall pray for thee, and thou shalt live." Should not we then abound in prayer?

Christian Parents! We next address you. Pray for your children. "Whenever," says Bishop HOPKINS, "thou comest unto the throne of grace, bring these thy dear pledges upon thy heart with thee.—Earnestly implore of God that he would own them, and provide for them as his own children; that he would adopt them into the family of heaven, make them heirs of glory, and co-heirs with Jesus Christ: that he would give them a convenient portion of good things for this life, that they may serve him with the more cheerfulness and slavery; and a large portion of spiritual blessings in heavenly things in Christ Jesus; and at length bring them to the heavenly inheritance. And know assuredly that the prayers of parents are very effectual, and have a kind of authority in them to obtain what they sue for. This is the blessing which holy fathers in scripture have bestowed on their children. Thus ABRAHAM asked, 'O that ISMAEL might live before thee.' Thus JA-

COB prayed for and blessed his children and his grandchildren. Thus JOSEPH remembered his children, and "offered burnt-offerings according to the number of them all." Bring them up, also, in the practice of prayer. They cannot too early begin to seek their SAVIOUR, and to lispen his praise. No habit will be more profitable to them than that of daily prayer. Teach your children this, and they will then rise up and call you blessed. Store their young minds with the Scriptures; furnish them with short portions for all occasions. This will arm them with invincible strength against their enemies. They are about to journey through a dangerous wilderness; teach them to pray morning and evening, and it will direct their way, like that pillar which guided Israel through the wilderness, as a cloud by day to shadow them, and as a fire by night to comfort them."

Prayer is a duty at all times, and in all seasons of life.

Are you in prosperity? Let praise and prayer sanctify all your enjoyments. Great is the snare of outward prosperity. How "hardly shall they that are rich enter the kingdom of heaven." You have need to pray much, lest that which was designed as a talent for great usefulness, occasion your eternal ruin. Let nothing hinder you from giving regular and full time to devotion. "The days of health and strength should be given to God," while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Are you afflicted? That is the time for special prayer. "Call upon me in the day of trouble, and I will hear thee, and thou shalt glorify me." In the absence of the sun, the mild and peaceful radiance of the moon illumines our path. Let devotion spread a cheering light over your darker hours. "The queen of night," says BOWLER, "reveals its full beauty when the hours of joy and lustre have passed away, pouring, as it were, a holy light through the damps and darkness of adversity." Thus will constant prayer cheer the darkest season of affliction.

Are you young? Let that rapid torrent of youthful strength and vivacity, which, if left to itself, would only be wasted and dashed against rocks, from precipice to precipice, be turned into a profitable course. Let this stream be brought into the channel of devotion, and it will move the machine of the Christian life, and communicate innumerable blessings to man. "Those that seek me early shall find me." Prov. 8:17. Nothing is more pleasing, nothing more profitable, than early devotion. Slight not him in your strength, who will be the only protector of your weakness.

Are you in middle life? In the midst of this world's engagements, how are you encompassed, as in a maze of temptation? Let prayer be the secret thread which leads you safely out of this labyrinth. How are you surrounded with duties of the first importance! What a happy influence, then, would devotion have in making you a general blessing to your family, your neighborhood, and your country; like the regulator in the watch, though unseen outwardly, it would keep the spring of your actions in order; it would make all your movements certain and useful. Give the strength of your years to God, and you will leave "a good name better than precious ointment." Eccl. 7:1. Remember, "the prayer of faith," as Bishop PORTER says, "moves the hands of Him that moveth all things."

Are you in declining years? and you will not hold converse with Him whom you are so soon to meet and see face to face? Why should you enter the eternal world a stranger to the great King who rules there, when you have an opportunity of being adopted into his family, enjoying his presence here, and sharing the splendors of his crown and of his glories hereafter. "What," says one, "can be more truly desirable than to attain to a measure of that light and peace which, in their full measure, belong to a higher condition? and what more excellent than that occupation which connects the service with the enjoyment of God, the duties of this life with the glories of the better?"

To every class of my readers, I say, "PRAY WITHOUT CEASING."

In the foregoing extracts we have given our readers some of the choicest thoughts in BICKERSTETH'S Treatise on Prayer, the whole of which is very excellent. But we could only give according to our limited space. The last 100 pages of the work we have not noticed at all. It comprises excellent hymns on the subject of Prayer, Forms of Prayer, Hints for Morning and Evening Prayer, &c. We shall close these extracts in our next, by presenting a chapter of Ejaculatory Prayers, from the Scriptures, Promises to Prayer, &c.

M. M. Noah on the Jews.

We alluded last week to the address of MONTECASSINO M. NOAH, a prominent Jew, and an editor in New York, on the subject of the re-building of the Temple. As it is always interesting to know the views and expectations of others, we shall make some extracts from the address for the benefit of our readers. He says:

"It may not be generally known to our people, that since the destruction of our Temple, upward of 1800 years ago, Israel has been without a place of worship, dedicated with all the solemnities of our faith, and erected with suitable magnificence, to the Divine Architect of heaven and earth. The Jews, in their own land, on that land which God gave to them as an inheritance forever, by a deed consecrated and confirmed by ages, were not permitted to erect a Synagogue from that fatal moment of the destruction of the Temple, even to the present day."

"The army of the Roman conqueror captured and carried away the nation to be sold as slaves. A few only of the faithful, hid in tombs and caverns, secreting themselves beneath the fallen columns of the Temple, remained on a spot endeared to them by so many blissful reminiscences, and by the promises of the great hereafter. The Roman centurions pursued them—the Greeks persecuted them—the Persians destroyed them, and, in after ages, the followers of Mahomet visited them with fire and sword, and the Crusaders trampled upon their necks—yet they refused, under these unprecedented calamities, to abandon the home of their fathers, and their ancient heritage, the rich gift of the Almighty. With the laws of Moses, which they had preserved; with the sacred rolls, written by Esdras, now in their possession, which they bore from the flaming ruins; they read the law in chambers—in caves—confined rooms, and deserted places—for, among their Pagan persecutors, they did not dare to worship openly that God whose protecting mercies the civilized world now unites to invoke. The Mosque of the Musselmen reared its domes and minarets on the site of our Temple—Christians erected magnificent churches and rich-endowed chapels on our soil; while our people, the rightful inheritors of all that land of promise, crawled in abject submission to the walls of the Temple, to bewail their hard destiny—to pray for the peace of Jerusalem, and weep on the solitary banks of the Jordan. They never despaired of the fulfilment of those promises which God had made to them—that still small voice continually whispered in their ears, in accents soft as the cherub's voice, 'Fear not, Jacob, for I am with thee.'"

"Centuries rolled on—nations arose, flourished, decayed, and fell—yet the Jewish people still existed, increased in numbers, and under every privation and persecution, preserved their identity, their faith, and their nationality."

"At length a sign is given; the thunders begin to roll all over Europe; the cry is everywhere heard in despotic Governments—To arms! The people are at war with their kings, and the kings are overthrown; the Sun of Liberty begins to rise; the chains of the Jews are unloosed, and they are elevated to the rank of men; the fires of superstition had burnt out, and the age of reason had revived. The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions—'You are free; you have my permission to erect a Synagogue in Jerusalem; and messengers are dispatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world, to erect a magnificent place of worship, the first that has been erected in the Holy City since the advent of Christianity.'"

To forward the erection of the above temple, we learn from Mr. NOAH that an agent, Rabbi ECHIEL COHEN, is now in this country to solicit funds. The permission to build this temple, Mr. N. regards as a "sign," pregnant with great events. In review of the history of the Jews he says:

"We sinned against God because it is the nature of man to be sinful; he punished us as the parent does his child, but, in the midst of our stubbornness, our disobedience, and hardness of heart, we did not forget the unity and omnipotence of that Divine Architect of the universe, and he pardoned us: his arm always has guided us, and amid the vicissitudes of 6,000 years, the nation never has been lost; from the day and the hour that God declared us to be his people, down to the present time, we have remained the same people—distinct from all others. Shepherds of the land of promise—slaves in Egypt—a mighty power in Canaan—the revolted tribes captured at Samaria and blended with other nations, still Judah and Benjamin remained, and were still the chosen people. The whole world of idolatry united to crush us, but the handful of God's chosen servants could not be subdued or won to apostasy. By the rivers of Babylon they wept in captivity, but could not forget Jerusalem, nor the Songs of Zion; the fiery furnace could not subdue them, and Pagan kings, awe-struck at their self-sacrificing piety and fidelity, set them free. After seventy years of bondage, the faithful were restored to Zion. Punished for their sins, thus severely, the children of Israel reposed 400 years in their land of milk and honey, waiting for that Prince which God promised to send them, to consolidate and rule over the nation as their temporal Sovereign. But their glory was again destined to be dimmed—their light extinguished, and darkness once more enshrouded the people. The ambitious, conquering Romans appeared in great force under the walls of Jerusalem, and summoned them to surrender."

The siege of Jerusalem lasted 146 days; and after unheard of sufferings, the flames

"The rolls written out by Esdras, or Ezra, that he refers to, are copies made by him of the books which existed before his day. The book commonly called the books of Esdras in the A.V. edition, did not exist till some hundreds of years later than the time of Esdras."

of their Temple lighted the funeral pile of the nation, and 1,100,000 souls were buried in the ruins. From that day they have been in a perpetual state of martyrdom, suspended between life and death. What bloody vicissitudes, what scenes of grief, what barbarities, what ravages, what disasters, what injustice, have not been exercised by the different nations of the globe, against a people devoted to slavery and abandoned by fortune. Pagans, Mahometans, and Christians have by turns occupied the holy land, and deluged it with blood. Still our people refused to abandon the country which God had given them. Sentinels on the ramparts, they watched for us, prayed for us. We were driven out among the nations of the earth; our home was nowhere; our people everywhere. Who has done this? Who brought Abram from Ur of the Chaldees? Who sent Joseph a slave into Egypt? Who authorized Moses to lead the people through the Red Sea? Who gave the law in thunder on Mount Sinai? Who raised a long line of prophets? Who poured forth a living stream of eloquence and divine song, which even the present age cannot bear unmoved? Who preserved Daniel in the lions' den? Shadrach, Meshchek, and Abednego in the fiery furnace? Our God, your God, who made bare His holy arm in the eyes of all the nations. Shall we not sustain each other when so divinely sustained and protected? Shall we turn a deaf ear to the supplications of our brethren at Jerusalem, who have stood by their faith so triumphantly? I hope not."

He then speaks of the revolution now in progress in Europe, as one unequalled since the advent of Christianity, as one in which one hundred millions of people are in arms against their sovereigns—as a struggle for religious as well as civil liberty—as aimed at priestcraft, as well as kingcraft. And this he regards as "part and parcel of those promises—the first step in the fulfilment of that great event which is to manifest to the whole world the power, the unity, the omnipotence of the Lord God of Israel, one God, and the God of all creation, and that he alone is the King of Kings, Redeemer of the world, and the sole Judge of the earth." He then speaks of the change in progress in the fundamental principles of Christianity. This he thinks favors a union between Christianity and Judaism. The morality of Christianity he claims as Jewish. He says:

"Do unto others as you would desire others to do unto you,—love your neighbor as yourself—deal justly to all men, honor your parents, be faithful to the governments that protect you, be merciful, be charitable, and love God with all your heart and soul—these are Jewish precepts, advanced as such by a great Jewish reformer, and ingrafted upon the religion adopted by his followers and friends; but their divine origin is unchanged."

This union, or approximation of Christianity to Judaism, he regards as a withdrawing from Christ. He says:

"The result of this religious freedom, manifests itself in gradually withdrawing from the great Founder of the Christian faith, the divine attributes conceded to Him by His disciples and followers. Since the Reformation, this change has been gradually unfolding itself; but professing Christians did not dare to express their doubts even to themselves: they were unbelievers ever, but only in the deep recesses of the heart; but now Reformers, Socialists, Communists, Philosophers, openly express their doubts. All Germany is deeply tainted with this belief, and other Lutherans are springing up, declaring their unchanged belief in the sublime morality of Jesus of Nazareth—their entire confidence in Him as an eminent and illustrious reformer, teacher, prophet, brother; but denying his divine issue, his participation in the Godhead, and his right to share with the Almighty the attributes of divinity."

Thus it seems the Jews would have no hesitation in receiving Christ as a great and good man, provided no claim is made for his divinity. If the divinity was set aside, he says, "all the world would become Unitarian Christians; and we [the Jews] are the head of the Unitarians."

"And Christianity would still be Christianity, in all its high moral attributes. There is enough in the character of Jesus to give to Him a rank among the highest practical moralists, divested of all faith in His divine attributes; more, much more, than in the character of Mahomet, who claimed none of those attributes. Jesus declared that 'God was a spirit, and those who worshipped Him, must worship Him in spirit and truth.' We declare no more."

And yet, with this he would regard Christ as a false prophet; for he speaks of one of his predictions as a failure. He says:

"It is not the least curious in the erection of this new edifice in Jerusalem, that we can direct the builders to the spot where all the materials of Herod's Temple yet lie in silent grandeur. Beneath the Mosque of El Akssa, the great chambers, the immense granite pillars, the magnificent marble columns, with exquisitely carved tops and bases, the richly ornamented gates, the reservoirs, still filled with water, in which the Priests and Levites bathed, are at this day to be found, not crumbling in ruins, but erect and majestic, and have been explored within the last two years by one of our people, now a resident of this city, proving, beyond doubt, the error of that prediction, which declared that not one stone of that temple shall stand upon another."

The prediction of the SAVIOUR was, when the disciples pointed out to him the "goodly stones;" with

which the temple was built, that "There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24:2). To fulfil this prediction it would only be necessary to throw down all the stones to which the disciples pointed; i. e. the superstructure of the building, all above the ground. This was so effectually accomplished, that the very ground on which it stood was ploughed over by the Romans; and visitors on the ground have pointed to this as one of the most striking fulfillments of prophecy. So thorough was the demolition of the temple, that a Mahomedan Mosque was built and now stands on the very site of the temple. All know that one building cannot be built on the site of another without first removing the foundations of the first. Mr. Noah's statement would be more worthy of credit if accompanied by some testimony from eye witnesses. Modern English and American travelers have never yet discovered them; and according to Mr. Noah, they were not explored by the Jews till within two years. As the remains are even now all under ground, they are as likely to have belonged to the first temple, as to the last. We are surprised that a man of Mr. Noah's intelligence should have brought forward such evidences, admitting all he claims, as proof of an error in the prediction of the Saviour, which was so emphatically fulfilled to the astonishment of the world.

The Religious Telescope has the following remarks on this paragraph of Mr. Noah's:

"The reader will perceive that this astonishing declaration is supported by no evidence but the testimony of one man—and he an unknown and an unnamed Jew, who is said to have visited the place sometime within the last two years. Such testimony can never set aside the oft-repeated and definite testimony furnished both by Jews and Christians to prove the literal fulfillment of the prophecy in question."

The learned Whitby, in commenting on the declaration of the Saviour, that "one stone shall not be left upon another that shall not be thrown down," sums up some of the evidences of its fulfillment as follows: "Josephus informs us, that Titus commanded the soldiers to dig up the foundations of the temple and city. Eleazar, speaking of this house of God, saith, 'it has been rooted up from the foundations.' The Jewish Talmud and Maimonides add, that Turnus (i. e. Terentius) Rufus, Captain of the army of Titus, did with a ploughshare tear up the foundations of the temple, and thereby signally fulfil those words of Micah:—Therefore shall Zion for your sakes be ploughed as a field."

Lightfoot, speaking of the same subject, says, "That the city was laid so desolate, that travelers could see no sign that it had ever been inhabited."

With the above agree all the ancient writers on the subject which we have been permitted to examine. We might quote other evidences of the complete fulfillment of the words of Christ, but the above testimonies are sufficient to establish the point in question, unless stronger proof is brought against it than has yet been adduced. We are inclined to the opinion, that the pillars, &c., said to be seen under the Mosque El Aksa, are of more modern origin than the Jewish temple. Besides this, the Mosque of Omar, instead of El Aksa, is built on the rock Moriah, the original site of the temple. So say reliable travelers who have been on the spot.

It is, therefore, in the continued rejection of Christ that the Jews are looking for the blessings of Jehovah. Says Mr. Noah:

"How can we doubt the future; in contemplating the past? Has He not said, 'All the house of Israel, even all of it, and the cities shall be inhabited, and the wastes shall be built?' Has He not said, 'For I will take you from among the heathen, and gather you from all countries, and will bring you into your own land?' But you shrink from the desolation of Judea, and fear that the land will forever wither under its ancient curse. Even there we have been anticipated by the mercy of divine forgiveness. 'I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine, and they shall say, this land that was desolate, is become like the Garden of Eden; if the Lord have spoken it, and I will do it.' Shall we ourselves become infidels, and doubt the promises of the Almighty?"

Christian and Mussulman will march before them, in the great advent of the Restoration, surrendering their trust, giving up their guardianship, and crying aloud, with our great prophet, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God,' and this advanced guard will bear on their banner, as they pass beneath the triple walls of Jerusalem, that verse from Scripture, which has ever been our guide; 'Yet I am the Lord thy God, from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me.'

An ignorant people cannot make an enlightened government; but when the trumpet sounds for us on Zion, every country on earth will give up its great men among the Jewish people, and a combination of talent, wealth, enterprise, learning, skill, energy, and bravery will be collected in Palestine, with all the lights of science and civilization, and once more elevate those laws which Moses had consecrated to liberty and republican forms of government."

And then will, he says, go up, "the bankers of Europe, the merchants of England, the statesmen of France, the philosophers of Germany, the agricultur-

ists of Poland, the poets of Italy, the artists, mechanics, and soldiers everywhere," thus forming at once a great and powerful nation.

The foregoing gives us a synopsis of Mr. Noah's views and expectations, and those of the Jews in this country, respecting the future. It is, in short, that of a restoration of the descendants of those who rejected and crucified the Saviour, with all the rejection for which their fathers were dispersed, still rankling in the hearts of the children. From the reasonableness of such an expectation there will be some to dissent. From the extracts we give from his address, the reader will get Mr. Noah's general views on the subject. We suppose they will also be interested to see what we may say respecting it.

We dislike expressing an opinion hastily, and have therefore kept the subject on hand for a few weeks, that we might look at it in its several bearings.

This sudden disenthralment of so large a portion of the Jewish nation at the present time, is a wonderful sign of the times, and we think a precursor of some providential movement to follow. It seems, that by the 1st of the present month, they became free in Rome. This, with the rights granted them in their ancient country, gives them new privileges in the centre of the Mohammedan and Papal powers. When we look back over the pages of prophecy, we find that the Jews were to be the subjects of a long and cruel servitude. They were to be in subjection to the nations. The Jews have thus been in subjection till the present time. In no nation in Europe have they been permitted to enjoy equal privileges with other citizens. In England they have enjoyed the most liberty; but even there they are denied the full privileges of citizenship; for when the Baron Rothschild, the richest banker in Europe, knocked at the doors of the Parliament for admission, during the present session, as a representative of the city of London, which had returned him as a member, the doors were barred against him. And why? Because, forsooth, he is a Jew! But in other countries, this unfortunate race have been subjected to indignities at which humanity should blush. In most of the European countries, their oppressors have acted on the apparent supposition that Jews were not composed of flesh and blood like other men,—that they possessed none of the sensibilities and passions of other men. If they were "tickled," they were not expected to "laugh," nor if "pricked," to "weep." Their plagues have been wonderful, and of long continuance. They have been scattered among all the nations of the earth; and among these they have found no ease, nor the sole of their foot rest; but the Lord has given them a trembling of heart, and failing of eyes, and sorrow of mind. The heavens over their head has been like iron, and the earth, brass, under their feet. They have fled as before the sword when none pursued them; and the sound of the falling leaf has chased them. And all this has been because they despised the judgments of the Lord, and abhorred his statutes.

These judgments which they have endured, had been all predicted. God had made an absolute covenant with Abraham, which he repeated to Isaac and to Jacob, that he would give to them and their seed the land of Canaan for an everlasting inheritance. His subsequent covenants to the descendants of Jacob respecting their residence in the land of promise, were all of a conditional character. Said God, "If ye walk in my statutes, and keep my commandments and do them; then will I give you rain in good season," &c. (Lev. 26:34.) With an observance of the laws and ordinances of Jehovah, they were to be prospered above all the nations of the earth. But on the other hand, saith the Lord, "If ye will not hearken unto me, and will not do all these commandments, and if ye will despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you—I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart. . . . And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste." (Lev. 26:33.)

The Jews did not obey the word of the Lord, and for their sins they came into subjection to the Gentiles. They continued to offend against the Lord with increased wickedness, till the wicked reign of MANASSEH, when the vengeance of the Lord could be restrained no longer. This wicked prince "did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel." For he built again the high places which had been broken down, reared altars, to Baalim, made groves,

and worshipped all the host of heaven, caused his children to pass through the fire in the valley of the son of HINNOM, observed times, used enchantments, dealt with familiar spirits and wizards, set up a carved image in the house of God, and made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen. For this "the Lord spake by his servants the prophets, saying, Because MANASSEH king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies: because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day."—(2 Kings 21:11-15.)

"And the Lord spake to MANASSEH, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took MANASSEH among the thorns, and bound him with fetters, and carried him to Babylon."—(2 Chron. 33:10, 11.)

According to the concurrent testimony of chronologists, the captivity of MANASSEH was about 677 B. C. From that period to the present, they have never been an independent nation. It is true that MANASSEH, when he humbled himself before the Lord, "was brought in again to Jerusalem into his kingdom," and his son reigned in his stead after his death; but they reigned dependent on the king of Babylon; for NEBEMIAH, after the return from the Babylonian captivity, in his memorable prayer, acknowledged that they were still in servitude, and dated that servitude back to the days of the king of Assyria, which took MANASSEH. He says: "Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, SINCE THE TIME OF THE KINGS OF ASSYRIA UNTO THIS DAY."—(Neh. 9:32.) And, "Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof, and the good thereof, behold we are servants in it."—(v. 36.) From this time they continued in subjection to the Persians, Grecians, and Romans, till the time of the SAVIOUR, when, because they did not know the things which belonged to their peace, nor the time of their visitation, and rejected the Lord their Saviour, their enemies came and cast a trench about them, and kept them in on every side, laid their city even with the ground, slew multitudes of their children, and scattered them among all nations.

Here the question naturally arises, Is there any predicted length to this cruel bondage? On recurring to the testimony of the prophets, we find various expressions which give a clew to the period of its termination. In the 26th of Leviticus, in connection with their threatened punishments, God declared that he would punish them "seven times" for their sins. This could not have referred to (for it does not compare with) the number of their dispersions, and it has been explained by judicious and enlightened commentators to denote a period of time—seven times, or seven times 360 prophetic days, or 2520 years. Commencing with a. c. 677, the time assigned by the best chronologists for the captivity of MANASSEH, and the commencement of Judah's bondage as the terminus *a quo* of this period, its terminus *ad quem* could not vary far from the present time.—(To be continued.)

The Pope.

It will be seen by reference to our foreign news, that the Pope has been entirely shorn of his temporal power, having been obliged to submit to the dictation of his late subjects. The London Tablet, the leading Papal organ in England, thus comments respecting it:

"What shall we say of the terrible intelligence from Rome? In a few lines nothing worth saying can be said. The guilt of the Roman, and generally of the Italian Liberals, can hardly be exaggerated. The critical position—not of the Papedom; that was never safer or more firmly established—but of the Pope: of the Holy Pontiff, who, a few months ago, was the idol of all the pretended worshippers of freedom, is too patent to require enforcing by many words.

Everybody asks, What will become of the Pope? Will he take refuge in France? Will he carry St. Peter's Chair from the blood-stained city, in old times the Babylon of the apostles, and transfer it to the modern Babylon, from the inhuman ferocity of Rome, afflicted with a new Paganism? Will he erect his Spiritual Throne in Ireland? Will he dignify the New World with the presence of his august Pontificate? These questions are in every mouth, and it is more easy to ask them than to find any satisfactory solution of the great problem they involve.

"A question so entirely within the providential and miraculous government of the world, requires to be thought of and judged with a peculiar reserve. The Pope, it seems, has not yet abandoned his dominions, and may never abandon them. But it seems almost more than probable that the system of outrages which now flourishes in Rome, is but a temporary phase of the great Italian distemper. The miscreants who there outrage all humanity by their crimes, are powerful only by their superior audacity, and as to real numbers and permanent importance, are weak and impotent. Sooner or later they must and will be put down; and they can only be effectually put down by the development of unwonted courage and energy, in the vacillating and cowardly majority. The Pope is not yet in exile; but if he be driven forth, depend upon it, he will return in triumph at no very distant date—he, if God spares his life to see the end of that strange revolution of which he has witnessed the beginning—his successor, if the providence of God calls him speedily to the reward of a heavenly kingdom."

Meanwhile, we need hardly say how much a duty it is for every Catholic to be instant in prayers to the Throne of Grace, for that divine and supernatural protection which has never deserted the Church in far blacker and fiercer trials; and a confidence which enables every true Catholic to feel in his heart, his courage, and his faith elevated, amidst those terrible chastisements which the ALMIGHTY sends upon his children for the purification and amendment of their lives. Not for his own sins, but for ours, the Shepherd of the flock is smitten. He is bruised for our transgressions; and the healing of his wounds must be sought in our prayers, our penances, our austerities, the affliction of our souls and bodies, and the correction of our vices and concupiscences."

To CORRESPONDENTS.—W. PRATT.—Your kind note is reciprocated.

WM. PEARODY.—Thank you, and hope to profit by it.

To MANY CORRESPONDENTS.—We could fill our sheet with the cheering letters of our friends, highly approving our course, and sympathizing with us in our labors. They will accept our most hearty thanks. To the few solitary ones who have censured us for our honest and consistent course, we express our thanks, and hope, though we seek in vain to profit them, that we may be benefited by their rebukes.

We have received a letter from Bro. P. B. MORGAN, in which he informs us he has visited Batavia, Laona, Jamestown, Busti, Gerry, Buffalo, Y. Y., North East, Pa., and other towns, in all of which places he has labored more or less, for the up-building of the cause. He has now returned to Connecticut for a time. His wish for a conference on the Housatonic, will be complied with, as soon as we can supply previous calls. May the Lord bless our brother in his efforts to promote the good of the cause.

REQUESTS FOR CONFERENCES.—We have received quite a number of requests for conferences. They will be attended to as soon as practicable. We find by recent trial, that our health will not yet admit of incessant public labor; but we shall do all we can. Friends will be patient.

CHURCH OF ENGLAND.—A London correspondent of the National Intelligencer says: "The Established Church is undergoing the ordeal of very searching and astounding statistics. The income of the clergy of the Establishment is said to be £10,000,000 per annum; while that of the clergy of all Europe, independent of Great Britain, is only about £7,000,000. The arguments based upon and deduced from such statements, are not favorable to the recipients of this immense sum."

To ALL new subscribers, who pay in advance for the next volume of the Herald, we shall send the balance of the present volume free.

Our late meetings at Newton Upper Falls, and Westboro', were well attended, and we hope profitable.

Correspondence.

Letter from Bro. A. Hale.

Matters in Portland.—The Council—Portland Platform—Difficulties removed—Prospects—Case of J. Turner—A Peculiar Genius—Beautiful Blunders—Correction—Course in reference to the "Harbinger."

BRO. HIMES:—It is well known to all who are acquainted with the history of the Advent cause in this city, that the state of things, since 1844, has been, most of the time, very unpromising, and very trying to its friends. The difficulties have arisen, as in most other cases, not so much from the want of a knowledge of what is gospel order, as from the omission to observe that order. Difficulties, which were comparatively trifling in their original form, by being taken hold of in an improper manner, have given rise to a host of other difficulties, ten-fold greater than the first, until a public separation of the brethren has been the result.

A few weeks ago, at the request of brethren here, a council was called, consisting of Bro. Stinson, E. Burnham (whose place was supplied by Bro. Goud), and the writer, to investigate, consider, and report their decision on the existing difficulties; and to attempt a reconciliation. Our labors thus far have been attended with greater success than our fears permitted us to hope for. The report of the council on past difficulties was unanimously adopted, and the measures proposed by the council for effecting a future union are likely to be sustained by the larger part, if not by all, the Adventists here who have been publicly identified with the cause. A more enlightened devotion to the service of God, with his blessing, will make all right.

The great points to be met in effecting the desired union and harmony were, 1. The uniting of individuals by the adjustment of their personal difficulties, 2. The selection of men to fill the offices of the church, in whom all could agree. And 3. The fixing upon the place of worship. The last item only occasions any present embarrassment; and even this we believe and hope will soon be obviated. Notwithstanding the loving, but specious lectures which have been given against written recognitions of church fellowship, in preference to unwritten, attempting to show that they are all but part and parcel of "the great apostasy;" and in favor of that sort of "gospel order," which consists in opposing everything in particular, and the practical adoption of nothing, our brethren here have not been able to see that there was any more sin in writing what they express by word, than in speaking what they think, in reference to those with whom they are agreed to walk as Christians in the order of the gospel; and therefore, that they may have it set down "in black and white," as well as in the mind, whom they are associated with, what they are associated for, and how the association is to be sustained, they have agreed to adopt, mutually and severally, the following written basis:—

"The undersigned, being desirous to obey the call of God as made known in the gospel, do hereby unite ourselves together as a church, covenanting to observe and maintain the order of the gospel."

And while we acknowledge and receive the whole Bible, as the appointed and divine expression of the will of God, as the only and sufficient rule of faith and practice to individuals, and the only standard for the due regulation of worship, doctrine, government, and discipline to the church; we believe and feel that we are called thus to unite, in order to profess, promulgate, support, and defend, more effectually, the Bible testimony on the coming of our Lord Jesus Christ and its accompanying events, which we believe ought now to be continually expected; and to assist each other and our fellow-men in securing the needed preparation."

Individuals were now received, one by one, who recognized in the above an expression of their views of duty in the service and cause of God, to the number of ten or a dozen, against whom no objection was presented. As each one presented himself or herself, (after the first one was received by the council) the question was proposed, if they could fellowship those received as Christians; and the same question was proposed to those received in reference to the one presented. Others have since been received. Of course all that the council did was "human." We did not hear any one claim to be divine; and we hope no one will suppose that any such pretension was made, even to being "a commander" in place of "Christ," however they may "feel" endowed and commissioned for the discernment of "spirits." The divine work we trust had already been done. The council only attempted to "set in order the things that are wanting." Tit. 1:5.

The brethren have also elected two deacons, and a prudential committee of three, in whom all have confidence, and whom all are agreed should take upon them their respective work and office, to attend to the proper duties which the health and prosperity of the body necessarily demand. Now, the existing difficulties between individuals came up, each case by itself, to be deliberately and fairly investigated; and it settled, the difficulty is to be left at the church door, and the individual is received to the fellowship of the body. If the difficulty cannot be settled there, the individual is expected to remain until it can be removed. By taking hold of things this way, difficulties that seemed to be almost of a hopeless character, lose full half their magnitude as soon as they are taken in hand; and so far, all have been adjusted, or are in a fair way of being so. In fact, as soon as it was known that this straight-forward course was to be pursued, brethren and sisters, tried with each other, began to attend to the causes of the trial by themselves; and so those who have stood in a position that made them, by the subtle and malicious agency of the devil, the greatest trial to each other, have come to a better understanding. So much in reference to Portland affairs for the present.

It is thought to be somewhat singular (though not so singular, considering that some things are better known here than in some other parts of the country.—I speak of peculiar genius, not of "character.") that "J. Turner" should persist in taking the course he does, or that any others should be found to sustain him in such a course. That he should charge whole "conferences" with co-operating with "certain individuals" in a tremendous conspiracy to "crush the Advocate," by destroying his "fair character;" that he should then pretend to have applied to a "committee," so often stigmatized by him and his partisans, as "the creed-power"—as "legislating for Jesus Christ"—as the makers of "iron bedsteads," &c., to examine into his case, is understood here to be but another exhibition of his peculiar, noble, and aspiring genius. And the failure of the "Advocate" is viewed only as another strong manifestation of the common-sense of the Adventists. A man with a "character" as "fair" as that of Gabriel, who should conduct a paper as the "Advocate" has been conducted, would insure it the same fate.

As it is to be continued on a different footing, perhaps the hint may now be taken from this rebuke of its misguided projectors, not to carry an imposition too far. The more deliberate cunning of policy may profit by the hasty, suicidal blunders of a too confident self-conceit. However, the circumstances under which the change takes place seem to point out this as a providential opportunity to comply with the wish, so often expressed by many brethren, (who, like yourself, unwilling to give up the "Harbinger," as past hope, have borne and hoped, and borne and hoped, till hope has ended in an abiding contempt and loathing,) that the "Herald" take no farther notice of the attacks of a paper which makes contention its chief work, and even justifies this kind of "fighting" as "a Christian duty."

But to return to the case of "J. Turner." It is thought here, that it would have been time enough to publish to the world that "the committee," to whom he pretends to have applied, had declined to attend to his request, after he had found out who the committee were; after he had written to that "committee;" after he had used some means to ascertain that his letter had been received by the one addressed, and after he had learned that they declined to answer his letter and to act in his case. Now "J. Turner" informs me, by a letter received since he made the above proclamation to the world, that I am the one to whom he wrote, supposing me to be a member of "the committee."

But I was not on "the committee," nor did I receive the letter he says he sent to me as a member of it. He was informed of this by the first mail after I received information of the blunder, not to say injustice, he had perpetrated; and yet no correction of it has ever appeared, but he goes about among brethren pressed with "sore trials," (see Har. Dec. 2,) and seeking their sympathy as the subject of awful persecution. Whether he chooses thus to deceive brethren for the purpose of exciting sympathy, I do not presume to say; but I say that, so far as I have any knowledge of "sore trials," they are fairly to be attributed to his own agency: whether he has intentionally sought them, or blundered into them, is better known to himself and to heaven than to me. It appears to me that a man's "trials" would take a different name, if he had a common sense of decency, to say nothing of conscience, when he knew that such misstatements as he has published to the world were not corrected, after they were known to be such. Instead of affecting such grief as a persecuted man, I should think he would feel "sore" with shame and fear lest his "fair character" should suffer by having such a wrong publicly inflicted upon whole conferences and committees, whom he has falsely accused, left for another to correct. But there it stands, and probably will stand, till the common voice of the Adventists shall minister a sufficient rebuke, if not for the common Judge of all the earth to clothe him with merited shame and contempt.

I have felt it my duty to say so much on this case, that "the committee," whoever they may be that he refers to, may not remain under the imputation of refusing to any man a fair hearing; and that those whose sympathies are misled, may see who are the true subjects of sympathy.

Portland, Dec. 11th, 1848.

"Do this in Remembrance of Me."

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26: 26-28.

It was common for the Saviour, prophets, and apostles, to speak of things that were like each other as being the same.—"I am the vine."—"I am the good shepherd."—"I am the door of the sheep." As well might it be proved that Jesus Christ is now a vine growing in Judea, and that all who are saved are grafted into it as the branches, or that he is a shepherd in Judea, now attending sheep, or that he is the door of some sheepfold in Judea, as that the wafer is turned into the body, and the wine into the blood of Christ, under a few words of Latin by a priest.

It is common for persons about to die, or to leave for a far country, to give their miniature to their dearest friends. Such a gift is understood to betoken the highest degree of friendship, and is only bestowed upon a few of the choicest of his friends. This is valued more than jewels or diamonds; for few have a memory so retentive as not to be renewed by such a memento.

Such a memento has the Saviour left to his friends; not, however, drawn by the engraver's art, but ex-

hibited by bread, which is "the staff of life," and "wine, which maketh glad the heart of man." He that eateth his flesh, and drinketh his blood, shall never die. Not only have we no engraving, or painting, by which to learn the physiognomy of the Saviour, but it is not even described by any of the evangelists. The prophet has simply said, that there was nothing prepossessing in his features, but "his countenance was more marred than the sons of men." All other historians have been particular to describe the physiognomy of their heroes. The Bible only describes their genealogy and their acts. The Saviour, instead of wishing us to remember that his hair was black, or brown, or red, that his eyes were grey, blue, hazel, or black, that he was great or small in stature, &c., desired us to eat bread and drink wine in remembrance that he had died for us, to atone for our sins. If, instead of these symbols, we were to expose to your view the mangled body, as it was taken from the cross—his head full of wounds by the thorns, and swollen; his hair dishevelled and clotted with blood, his eyes distorted, upturned, and glassy; his hands and feet torn by the nails and swollen, his back bruised and mangled by scourging, many would faint, and others shriek and hasten from the house. He has therefore selected these symbols both to remind us of his sufferings, and the benefits, thereby accruing to us, when he shall "drink wine with us in the kingdom of God." For, as the mariner's compass, while it steadily points to the north-pole, equally indicates the south; so do these symbols point equally to Calvary and Mount Zion. The truly devout can never think of the one without recurring to the other. But what a contrast! what a blending of extremes! No light from all the chandeliers in the measureless space around this orb, can penetrate the darkness which hangs around Calvary, when the sins of all generations are converged upon its bleeding victim! There was no adamant in Judea so hard, as not to rend asunder at the vibration of his dying groan. What an hour for the infernal hosts! His heel was bruised. I fancy I hear them say, "He will never again drive us into 'dry places without rest,' nor into the deep. He has fallen! We have at last prevailed. Honor forever to our immortal chief. This earth is ours."

Yonder, afar off—I see a group of five or six, weeping. I see Peter overhauling and mending his nets, and repairing his boats. I see two men, with saddened hearts, journeying to Emmaus, to recommence business. I hear the Sanhedrim—seventy hoary heads—congratulating each other on the final termination of the most dangerous heresy that had ever threatened their commonwealth; and, after a prayer, proceeding to business, with more alacrity than had characterized their deliberations for the preceding three years. The priests all breathe freer.—The Pharisees resume their prayers at the corners, and thank God that they have saved their holy religion from dishonor, and their state from the Romans, by slaying the pretended King of the Jews. All who had hoped that it was he who should deliver Israel, had yielded to despair, and "every man was scattered to his own." The Jews had said, "If he be the Christ, let him now come down from the cross, and we will believe on him." He did not come down, and his disciples ceased to believe on him.

That heart, which had been the abode of seven devils, alone retained a spark from which to re-kindle the flame of Christianity. On the morning of the third day, she was alone of all the masses who had at one time followed him, at the sepulchre, and in tears. If her faith was palsied, her love was not quenched. Blessed woman! Having much forgiven, she loved much.

Alas! his body is stolen. Her eyes swimming in tears, she inquires of the gardener (as she supposes), where he has laid him? "Mary," in the most familiar tone, falls startlingly upon her ear! "Master! Master!" she exclaims, and washes his feet with tears of gladness. The next moment sees her flying across the valley to the city, the first herald of the resurrection of Him who was thereby demonstrated to be the Son of God with power. He would not thus demonstrate himself by descending from the cross, but by arising from the grave. Peter and John were soon at the sepulchre, and returned to confirm the good tidings. Scarcely had they finished, when two returned from Emmaus, and related, in breathless excitement, that they had seen Jesus alive! And just as they had concluded, and in turn had the testimonies of Mary, Peter, and John, as a glorious climax, Jesus stood in their midst! A lightning-winged messenger bears the glad news to the skies, and along the shining ranks the shout is extended, "He is alive! he is alive for evermore!"

The Sanhedrim turn pale; the people collect on every corner, and the most active measures are adopted to meet this fatal emergency. Hell recoils, and heaves a hideous groan. Their hard-won victory is lost.

The Conqueror ascends in triumph to the right hand of the Majesty on high, there to intercede for his chosen, till he shall return to swallow up death in victory, and make upon Mount Zion, a post for all his people. No curtain of night shall ever skirt its brilliant top. No earthquake shall ever shake its towering, chrysalis-gold walls, nor rend its precious stones. The throne of God and the Lamb shall be there, and his servants shall serve him. As the light of the heavens was shut out from Calvary by impenetrable darkness, it shall be excluded from Zion, by the transcendent brightness of the Father of lights!

"O! for this love, let rocks and hills
Their lasting silence break,

And all harmonious, human tongues
The Saviour's praises speak."

Gratitude is the main-spring of Christian obedience,—"we love him because he first loved us. And he has given us his miniature, that we may never forget our debt of gratitude. The heathen admitted ingrai-

tude to be a crime. Alas! how many Christians, who have left their "first love," will they condemn in the day of judgment! When Gen. Washington was President, a vast assemblage of people were collected, in a certain town in the South, to see a criminal pay the penalty of the law, by being hung. Just as the sheriff had lifted his hand to loosen the drop, all eyes were turned to behold a man approaching with the speed of the wind, on a foaming charger, in the distance, and waving his hat. An awful pause ensued. The criminal had said his prayers, and announced himself ready, and he could not comprehend the reason of the delay. A passage was cleared to the gallows, and the messenger leaped from his horse, and put an open paper into the hand of the sheriff, who, after reading it, raised the cap from the criminal's face, and read aloud his reprieve from President Washington. He looked up to the skies, upon the people before him, and around upon the scenery—to all of which he had given a farewell look—and grasping his reprieve, exclaimed, "Gratitude! gratitude! Every drop of blood in my veins cries, Gratitude to General Washington!"

But to make the event anything like an illustration of Christ's love to us, Gen. Washington, instead of signing a reprieve, should have laid aside all the honors of his office, come forth and ascended the scaffold, and there die. Did ever a President or a king, do the like! Yet Jesus has done incomparably more than that for us. Angels desired to look into it, but were not able. But if we cannot comprehend, we may adore. Our song shall be unto Him who hath washed us in his own blood and hath made us kings and priests, to reign with him on the renewed earth. Amen. I. E. JONES.

A Few Thoughts.

Do the 21st and 22d chapters of Revelation describe the renewed earth? There are three interpretations of this portion of the Bible which we propose to notice.

The first, is that the language is highly figurative, and hence descriptive of the prosperous state of the church on earth during a thousand years, previous to the resurrection. We cannot adopt this view, for the reason, that the new creation is an event that is to take place after the second coming of Christ and the resurrection of the saints. The Whitty Millenists, if they will take the pains to examine this point, will find it to be so.

The second interpretation is, that the new heavens and new earth, and new Jerusalem, are emblematical of, and designed as metaphorical language to describe the heaven beyond the stars. We dissent from this view for the following reasons:

1. The design of the Bible as a revelation is, to give information concerning the affairs of our planet—not of the sun, or moon, or stars, or any other distant world. The Paradise of Genesis, and the Paradise of the Apocalypse, both have the same locality. If the one was on our planet, so is the other.

2. The announcement of a heaven where Deity is supposed more immediately to manifest his glory, and where angels reside, is no revelation. Let the Jew, and the apostles and primitive disciples, Jews as well as heathen, be told of such a place and state, and it is no news to them—there is the disclosure of no new fact. This had been known for ages before Christ came to earth. But let the announcement be made, that this earth is to be restored to its more than paradisaical condition, when love, and peace, and order will flow in their ancient channels, and we have a stupendous truth revealed, something made known to us that we did not know before. John himself appears to have been amazed at the assertion—"Behold, I make all things new"—and perhaps manifested some little reluctance to believe news so good. Hence, he was told to "write, for these words are true and faithful." It is a singular fact, that a heaven beyond the bounds of time and space, is no where in the Bible mentioned as a subject of prophecy. Prophecy has respect to events in the world in which we dwell, rather than what is usually called the heavenly state. Instead of describing the "heaven of heavens," it represents the glory of that state as "coming down upon the earth."

3. We have reason to believe that the new heavens and earth of these two chapters are as literal as those of 2 Pet. 3: 13—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." We know of no principles of Bible interpretation that requires us to believe that the words of Peter are literal, while those of the Revelator are figurative. I am disposed to regard the language of Peter as a guide to a correct understanding of all parallel passages. Had it not been for the record of these words, the Bible student would not know whether to interpret kindred passages literally or figuratively. With this key, however, he may easily unlock their mysteries. In more senses than one, Peter has the keys of the kingdom.

A third interpretation of the chapter is, that this earth is to be renovated at the second coming of Christ. Concerning this, Andrew Fuller, the great theologian of the Baptists, in his notes on the Apocalypse, writes thus:—"The truth appears to be this: it is a representation of heavenly glory, in so far as that glory relates to the state of the earth on which we dwell; which, instead of being the stew of the mother of harlots, shall become the seat of the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "The earth will not be annihilated by fire any more than it was by water. It will be purified from sin and all its effects. The generations of a corrupt race of creatures having terminated, it will become the perfect and perpetual abode of righteousness. The creation has long been subjected to the vanity of supplying its Creator's enemies with the

means of carrying on their rebellion against him.—Under this bondage of corruption it has groaned and travailed as it were in pain, longing to be delivered. And now the period is arrived. The liberation of the Son of God from the power of the grave shall be the signal of deliverance to the whole creation.—(Rom. 8:19-23.) It is not the object of the Holy Spirit to tell us what the heavenly glory is, but rather what this world shall become, in opposition to what it now is. The world, purified from sin, becomes the everlasting abode of the righteous, who, having been raised from the dead, are immortal. Such is the interpretation of Fuller, one which both reason and revelation lead us to adopt.

But here the question may arise, Why so much solicitude to prove the restoration of the world to its former magnificence and glory? We answer: not so much because of the bare truth of such restoration in itself considered: but because of its connection with other matters of momentous interest.

1. Because it is a truth revealed. What God has thought worth revealing, is worth knowing.

2. Because it gives us a clear and comprehensive view of the scheme of redemption, and the original plan of God in reference to man, and the earth he inhabits. He who is ignorant of the regeneration of the earth, has views of the plan of grace exceedingly defective.

3. Because the signs of the times indicate the event to be nigh at hand.

4. Because it gives clear conceptions of Christ's kingdom, which is not of this world. His kingdom will be the renewed earth.

Thus we have thrown out only a few thoughts on the literal interpretation of these two chapters of the Apocalypse, with the view of calling out a laborer argument on this subject from some of the correspondents of the "Herald" more able than myself.

E. T.

Letter from Bro. G. Needham.

DEAR BRO. HIMES:—I am now in this town, the scene of excitement in by-gone days, where Ebenezer Walker died from mal-practice, and the Advent cause had to bear the odium that belonged to others, and you became the victim of popular fury. Those days are past; and by the perseverance and good conduct of the majority of those who are looking for the glorious Lord, prejudice and passion have so far given way, that there is a hearing ear at the present time in the community. Little did I think, when the account of the violence and outrage upon yourself, with the ostensible causes thereof, reached me in the far West, seven or eight hundred miles distant, or when a few months after, I lay at death's dark door, in the wilds of western Ohio, that I should ever visit these hills and valleys to preach the gospel of the kingdom in such a place, and where it would seem as if every ear must be stopped. But so it is. Truly, God's ways are not as our ways, or his thoughts as our thoughts!

I came to Three Rivers last Wednesday, and preached in the evening, Thursday evening in the neighborhood of the late E. Walker, and at the school-house where those diabolians reported him to have caught the mania under the preaching of Bro. Lyon. I had a quiet audience, but small, in consequence of the inclemency of the weather, among whom was the present husband of the widow of Mr. Walker. I am assured, that could I have preached another evening, I should have had a full house.—But my arrangements were all made. I have preached every evening since, and three times Lord's-day at Three Rivers. Last evening I spoke to a respectable and (I should judge) deeply interested audience, (among which was Elder Curtis, the Baptist minister,) in the Town Hall, on the visions of Daniel.—They sat for two hours, without any appearance of weariness, while I spread before them the history of the kingdoms of this world, and of that, for which we look and pray. This evening I expect to preach again, and then leave for home. There has never been an Advent sermon before in the village of Belchertown. I wish you could come up here and hold a conference of a few days: I believe good might be done.

I have two appointments on my way home—one of two evenings in Pittsfield, in the neighborhood of Sister Williams, which is now ground. I bless God for health and strength to preach the unsearchable riches of Christ.—When I left Albany, we were in a better state than we had been in for months. Praise the Lord! I think the labors of Bro. Weethie were a blessing to us.

Some of our brethren at Three Rivers feel the necessity of gospel order in the church of Christ. I hope they, and all our brethren, will take the New Testament, which is our *Magna Charta*, and follow it. If to follow it, is to organization, let us have it. But I hope they will not step one step beyond this, to add one human appendage. Let churches, as well as individuals, do what our Lord has commanded, and they will be divinely organized, and all will be well. Nothing like this to stop anarchy and confusion.

One thing worthy of remark I will mention. A brother in a neighboring town asked another if he was going to hear me preach. He answered no.—The reason was, Bro. Needham has such a *bad spirit*! I do not know that I ever saw that brother—did not inquire his name—it is enough for me that God knows all about it, and he knows the source, too, from whence the cry sprang. I call on Bro. Marsh to retract his false charge against me. I have thought that, if the world stood, I would give him a public call once in a few weeks, that he may have an opportunity to repent, as publicly as he has sinned.—"If you bite and devour one another, take heed that ye be not consumed one of another."

Yours waiting for the Lord.

P.S. Wednesday, 43.—I lectured to an increased

audience last evening. The word found a place in many hearts, and the way is now open for further effort to spread the glorious gospel of the kingdom.

Belchertown, Dec. 11th, 1848.

Covetousness.

"And He said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

These are the words of Jesus, therefore they demand of our particular attention. My soul has often been stirred within me, when I have seen the cause suffering for lack of funds to carry it forward as it should be, while very many who profess to believe in the speedy coming of Christ, hoard up their thousands, and live in luxury. As it was in the days of the Saviour, when the poor widow, who cast her two mites into the treasury, gave more than all the rich, so it is now, the poor, those who have to labor hard with their hands to procure the necessities of life, do give the most to sustain the cause. The greatest amount of funds comes through them, instead of the rich. Their hearts are in the work of the Lord—they love not in word and tongue only, but in deed and in truth. With them precept and example go hand in hand. Thank God, there are some noble hearts, who are willing to sacrifice their own selfish interest, and personal ease, for the sake of Christ. In aiding His servants, they consider it an act of kindness shown to Himself, and they are satisfied with the assurance given, that they shall not lose their reward. There are some souls who experience the truth of the Saviour's declaration.—"It is more blessed to give than to receive." They believe the promise, "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will He pay him again;" they fear not to trust the Lord, for they know His promise is sure. But many seem willing to trust the Lord with everything but their purse.

But what saith the Lord to the rich? "Go to now, ye rich men, weep and howl for the misery that shall come upon you. Your riches are corrupted, and your garments are moth eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Think of this, you rich Advent believers, who art hoarding up your wealth, instead of lending it to the Lord, so that it may be accumulating interest for you in heaven. But you say, I do not love my riches. If you do not, show by your works that you do not. Be ready to distribute, and give as the Lord hath prospered you. Do you give according to your ability? Answer as in the sight of the Lord. Remember that if riches are given you, it is that you may dispense abroad, and give to him that needeth. It is your duty to aid the gospel minister, whom God calls to devote his whole time and labor to the work of winning souls. But, say you, "If God calls him, he will pay him," and withhold from him those things which he needeth. Ah, but stop brother, God employs agents to carry forward his designs, and you are one of His treasurers, and when he makes a draft upon you, through his worthy children, you are in duty bound to accept that draft, if you do not, you prove yourself dishonest to Him. "He that seeth his brother or sister have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?" "Ministering to the necessity of the saints," is a plain requirement of the Word. It is true, that we cannot serve God and mammon; we cannot love the world, and at the same time love the Father. O how many have I heard say, and very indifferently too, as though it were a very small thing: "I know that I love the world." And yet they would be shocked if we did not acknowledge them as Christians; but remember the unerring word of God assures us that the love of the world, and the love of the Father cannot dwell in the same heart. "Choose ye this day, which ye will serve." "Where your treasure is, there will your heart be also." Where is your heart? You well know what most engages your affections. Let your mind be open to conviction, for if destitute of qualifications for the kingdom, it is far better to know it now, while opportunity is afforded for us to put away the evil thing, than to ascertain our mistake when too late. The apostle assures us that covetousness is idolatry, and we are told that idolatry cannot enter the kingdom. If you upon examination find yourself to be of this character, at once acknowledge it.—act no longer the part of a hypocrite, and thus disgrace the cause of Christ. If riches increase, how apt we are to set our heart upon them; therefore said the Saviour, "How hardly shall they that have riches, enter the kingdom of God."

In conclusion, let me exhort you to seek more diligently for the true riches, than earthly wealth; improve every opportunity to add to your treasure in heaven; lay up in store a good foundation against the time to come; be faithful stewards for Christ; give according as the Lord prospers you, and soon He will cause you to inherit substance; even an inheritance which is incorruptible, undefiled, and which fadeth not away.

Yours, seeking a portion at the coming of Christ,
MARY D. WELLCOME.

Extracts from Letters.

From Baltimore (Md.), Dec. 7th, 1848.

DEAR BRO. HIMES:—That cause which you and we regard as the best of causes in these perilous times, has been, for the last few weeks, well nigh prostrated in Baltimore. But for the special protection of Him who once said, "My presence shall go with thee," we would have, ere this, been scattered to the winds. A blighting sirocco has passed over us—we have been "cast down, but not destroyed." We still live, and through the blessing of God, there is a prospect that we may yet thrive. A few are still

left among us, who "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein." We believe that it is the will of God that we "be established in the present truth," and not "be tossed to and fro, and carried about with every wind of doctrine." Several of our brethren who were once with us, and whom we highly esteemed, walk no more with us, having imbibed, under Mr. Adams' inculcations, the opinions that they cannot be what heaven designs them to be, unless they are endowed with those extraordinary gifts which characterized a, ostolic times. They are looking for the gifts of healing, the power of working miracles, the gift of prophecy, the power of discerning spirits, divers kinds of tongues, the interpretation of tongues, &c. Believing that those brethren are being drawn into the eddying of a frightful maelstrom of delusion, if not of soul-destroying error, we pity them most sincerely; more especially because they seem, at present, beyond the power of remonstrance or argument. Those who could reject the faithful warnings of Bro. Weethie, when he was among us, and can hear, as they have subsequently done, an unequivocal avowal, on the part of Mr. Adams, of his belief of the Divine inspiration of the book of Mormon,—to say nothing of his other strange vagaries,—without being startled at his temerity, and aroused to a sense of their own danger, will soon be prepared, unless Providence shall interpose in their behalf, for a pilgrimage to Voree, or some other place.

I am sorry to see brethren withdraw their subscription from the "Herald," simply because it raises its hands to parry the thrusts which have been so repeatedly made at its vitals. I am no friend to unkind controversies, especially in religious periodicals; but an ingenious opponent has it in his power sometimes to place us in a dilemma in which silence would imply guilt, and a necessary defence of our integrity, with some minds, a bad spirit. This I believe to be your true position—a position that should excite the sympathies of brethren, and not lead to their desertion of you in these perilous times.

WM. WATKINS.

[This is the true state of the case. In relation to the critical state of the cause in Baltimore, we would exhort our brethren there to remain firm at their post, in hope of a final triumph over their trials. If we do not want wolves to enter the fold, we must be watchful against the entrance of strangers in sheep's clothing. Give no place to pretenders, and we shall then escape much perplexity, if not thereby save the cause.—Ed.]

From North Truro (Mass.), Dec. 8th, 1848.

"DEAR BRO. HIMES:—For your and others' information, I would say, that in visiting and laboring in my old native place, and enjoying almost constantly its sea air, my health is exceedingly good, my mind constantly stayed on the Lord, and thus am kept in perfect peace. As far as my own hope and faith are concerned, all is well.

In relation to the reception of the Advent doctrine in this place.—Our country cannot, perhaps, afford a people who listen to the preached word with more quiet and attention, than the people who assemble for worship in the meeting-house in North Truro. No apparent inattention, or disrespect, is ever manifested, and one would be ready to suppose, from this state of things, that the word must take effect; but I fear it is as of old, "not mixed with faith in those who believe." There are, however, some who do feel and manifest an interest in the subjects presented, and I sometimes hear some saying they wish to be ready for the coming of the Lord, instead of the oft-repeated phrase, "I want to be ready to die." It is to me very apparent, that an interest is felt in some minds, and I am not without hope that good may result from my labors in this place. The congregation, to be sure, in comparison with some, is small, as is the meeting-house; yet it is a very respectable house and congregation. There are from sixty to seventy professors of religion—Methodist and Orthodox—(about an equal number of each), together with several who call themselves Universalists. These, with few exceptions, generally attend meeting on the Sabbath, and are mostly willing to contribute something for the support of the gospel, and thus far manifest a good feeling and interest. How long it may be my duty to remain here, I cannot tell; but while things continue as they now do, I conceive it duty still to minister the word of life.

I have just returned from a tour into the next town (Wellfleet), where I spent two or three days with a Bro. Charles Gorham and wife, forming, in the meantime, some little acquaintance with Bro. G.'s sons, some of whom, with one of their wives, feel interested in the advent of Christ near. I hope, and most fervently pray, that the Lord will enable the people of Wellfleet (the very few who have it) to arise, and let their light shine, and I have not a doubt but the glory of God would there be revealed. The clergy of the place were opposed to my holding forth in their meeting-houses, and the town having, a few years since, passed a vote, that no religious meeting should be held in the Town House, what preaching I did, was done in a school-house, in a remote place; but it being rainy, but few attended. I however understood that a sympathy was awakened in the minds of some of the inhabitants, who offered to open a hall belonging to the Sons of Temperance, and another which is occupied as a Lyceum. Believing with all my heart, that God has a people on Cape Cod, who are desirous of knowing the truth, and the whole truth, I humbly solicit an interest in the prayers of the saints scattered abroad, that I may be enabled "rightly to divide the word of truth," and "study to show myself approved unto God," and a workman that needeth not to be ashamed," and that "I may

finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Yours in the spirit and hope of the gospel.

THOMAS SMITH.

P.S. My P. O. address, for the present, is North Truro, county of Barnstable, Mass.

From Newington (N. H.), Dec. 6th, 1848.

DEAR BRO. HIMES:—I feel truly thankful that, by the blessing of God, I am enabled to contribute my mite in support of so valuable a paper as the "Herald," and I trust it will still continue to herald the tidings of our speedy coming King, until faith is lost in sight, and hope ends in fruition. There is but little interest manifested in this place at present in relation to the coming of our Saviour, although in '43 and '44 there were a goodly number who trimmed their lamps and went forth to meet the Bridegroom; but while the Bridegroom tarried, they all slumbered and slept, and it is to be feared they have turned back again into Egypt, and their social meetings are given up. There are but few who are willing to be reckoned with that people who are everywhere spoken against, or to give their influence to spread the gospel of the kingdom, though some are favorable to the doctrine, among whom is the Methodist minister, whom I trust will see the importance of taking a more decided stand for the truth, before it is too late, and that he may be instrumental in preparing a people who shall be found unto praise, and honor, and glory at his appearing. The Lord preserve him from his dangerous position. I am pleased with the course of the "Herald;" the Lord grant you wisdom in these perilous times, and may you make it your great business to proclaim the hour of God's judgment, and faithfully warn a wicked world to flee the wrath to come, and lay hold on the hope set before them in the gospel. The Lord strengthen and bless you and all of like precious faith.

G. W. DE ROCHEMONT.

From Berlin (Ct.), Dec. 11th, 1848.

DEAR BRO. HIMES:—I hope and pray the cause will not be left to suffer for the want of funds for its support. There is money enough in the hands of the brethren to relieve you, and I trust you will soon receive enough to meet your bills. God grant that some of the zeal manifested in '43 for the advancement of the truth may be again revived in the hearts of the brethren and sisters; their all will be again laid on the altar, and love and unity will pervade the hearts of all, and there will be no lack of funds to support the cause of the coming kingdom. If the "Herald" office could have its just dues it would be free from embarrassment. But, brethren, let us not wait for those indebted to send in their dues, but let us, one and all, rally to support the Advent cause, (for it is the cause of God,) and relieve it at once, that Bro. Himes may be at liberty to go out and proclaim the blessed hope of speedy redemption. I am sorry to see the coldness and indifference that are manifested by the brethren who profess to be looking for the coming of the Lord, toward those that differ from them in some points of Bible truth; but as we cannot all see alike whilst looking through a glass darkly, let us love as brethren; for soon the veil will be drawn that hides us from the future:—

"Then shall we see, and hear, and know
All we desired or wished below;
And every hour find sweet employ,
In that eternal world of joy."

O brethren, the time is near when we must stand in the judgment! Let us act in view of that day, and gird on the armor anew, and stand at our post as good sentinels, until relieved by the Captain of our salvation.

Yours, in bonds not easily broken,
H. A. PARSONS.

From Bristol (Vt.), Nov. 30th, 1848.

DEAR BRO. HIMES:—I have been suddenly called to mourn the death of my beloved companion. I have met with a loss that never can be made up to me in this world. I have lost a companion who possessed all of those amiable qualities that are calculated not only to make her family happy, but all those with whom she associated. I have one friend left to comfort me in this hour of trial, and that friend is Jesus: whom I expect soon to see coming in the clouds of heaven. O! how great is my desire to see the day, when there will be no more sickness, nor death, nor parting of pious friends. Brethren, prove faithful, and we soon shall meet where we shall part no more, and range the fields of pleasure by our dear Redeemer's side. I pray the Lord to be with the watchmen who stand on Zion's walls, and give them wisdom to tell the time of night.

Yours, in brotherly love, WM. S. HOWDEN.

Obituary.

DIED, in Wilbraham, Nov. 13th, HENRY BRADFORD, youngest son of ABERN B. BRAD, aged 21-2 years. Sweet babe, thou art gone, and shall we mourn for thee? Ah, no; we must not mourn that thou hast gone to rest,—we could not wish thee back again, to suffer the ills attendant upon life, in this earth, blighted by sin and sorrow, pain and death; but rather let us strive to be prepared to meet thee beyond this vale of tears, where there will be no more parting; where the rude, relentless hand of death can never reach, to tear from our fond embrace those we love.

L. A. READ.

DIED, in Claremont, N. H., Nov. 17th, ELLEN JANE, daughter of D. A. and PHINEAS W. CLAY, aged 10 years. The hope of "the better"—the heavenly country, through the better resurrection, at the coming of our Lord, when "death shall be swallowed up in victory," has been the comfort of the afflicted, in their bereavement.

A. S.

THE ADVENT HERALD.

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LUKE 9:38-40

"WE HAVE NOT FOLLOWED CONVENIENTLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Hope and Heaven.
BY REV. M. VICARY.
There is a bark unseen in which we glide
Above the billows of life's stormy sea,
As buoyant as the sea-lark on the tide—
Though dangers threaten round from fear we flee,
The winds may freshen, and the lightning play,
At midnight screaming on the briny deck,
Yet in this ark we speed away,
Certain of port secure from rock and wreck.
She laughs at the elemental war, and the wild wave
Dashes itself against the prow in vain;
A hand directs the helm that well can save,
And did he hushed each doubting fear again.
There is a land, a fair and happy land,
Where all are welcome on her friendly coast;
No surges break upon that sunny strand,
But each dark care in pleasure pure is lost.
There sorrow's fountain pours no crystal tears,
Grief has no sigh, the heart no gnawing pain—
The mind no torture, and the eye weeps no more;
There smiles the captive of his broken chain.
Such is the climate sweet, and such the soil,
For it, from home all willingly we're driven;
Guide us, thou friendly star! breathe, gentle gale!
For that fair bark is hope—that land is heaven!
Dublin University Magazine.

The Work of the Messiah.
BY RIDLEY H. HERSCHELL,
PASTOR OF A CHURCH OF CONVERTED JEWS IN LONDON, ENGL.
(Continued from our last.)

The next vision of Isaiah begins with the seventh chapter, and ends with the twelfth; the work to be accomplished by the Messiah being the chief subject of it. It begins, as usual, with trouble and confusion; and ends with universal order and blessedness. The difficulties and obscurities in this and in other visions, I am disposed to believe, arise from the blending the events of Ahaz reign, with those much more remote; from the judgments and deliverances to be wrought in Israel being mixed up with those general judgments, and that redemption, to be ultimately wrought out by the Messiah on the whole earth.

To enter into a critical examination of this prophecy would far exceed my limits; I can only notice the leading features of it. Ahaz, king of Judah, "did not that which was right in the sight of the Lord." When he heard that the king of Syria was confederate with the king of Israel, and that they were bent on destroying the kingdom of Judah, he was greatly discouraged. His fear arose from unbelief in the promises of the God of Israel, whom he had forsaken. An ancient prophecy was recorded in the law, that the sceptre should not depart from Judah until Shiloh should come; and, therefore, he ought not to have feared the overthrow of his kingdom before that event had taken place. God had also promised to David that his throne should be established forever; that he should have a son, even the Messiah, of whom God said, "I will settle him in my house and in my kingdom forever, and his throne shall be established for evermore." 1 Chron. 17:14. The prophet Isaiah is sent to show Ahaz his folly and unbelief; and to announce to him, that so far from Israel overcoming the kingdom of Judah, Israel itself should cease to be a people within sixty-five years.

The Lord, desiring to reveal the advent of the promised Deliverer, desires Ahaz to ask a sign concerning it; which Ahaz, with a false humility, something akin to that of the present day, which declares its presumption to inquire into the meaning of God's promises respecting the future, refuses to do. Therefore the Lord himself gives the sign. "Behold, a virgin shall conceive and bear a son, and shall call

his name, God with us. Butter and honey shall he eat; (a common article of food in the East at the present day;) by his knowledge he shall refuse the evil and choose the good.* For, before the child shall know to refuse the evil and choose the good, the land that thou pollutest, shall be forsaken of both her kings." Isa. 7:14-16. If it be asked, Why the prophet should merely say that the destruction of the kingdom of Israel should take place before the promised Child could distinguish between good and evil, when this event was to happen several centuries before this period; I believe the only answer that can be given is, that it did not seem good unto God that the precise time of the Messiah's birth should be made known to the men of that generation; even, as in the days of the apostles, the period of His second advent was not distinctly revealed, but was spoken of as if it might have been a much nearer event than history has shown it to be. The sign was given not to Ahaz as an individual, but to the whole nation. It was not given *to thee*, but *to you*. I do not enter into the discussion respecting this remarkable prophecy. The Jews themselves are deeply conscious that they have nothing satisfactory to urge against its strong evidence for the claims of Jesus of Nazareth as the Messiah. According to them, it refers to Isaiah's son, or to the son of Ahaz, or to the son of they know not whom, living at that time. But when was any child of king or prophet called, "God with us?" And when did this merely human Immanuel become possessed of the land of promise, as he is stated to be in chap. 8:8? Their explanations of this passage are so various, so contradictory, and so unsatisfactory to themselves, that to enter upon them is a mere waste of words.

In the remainder of the seventh chapter, and a large portion of the eighth, the near judgments upon the Jews form the chief theme; through which, occasionally, a glimpse of the "great and terrible day of the Lord" appears. I would particularly direct the attention of my Jewish brethren to chap. 8:13-17. It has been frequently shown them by Christian authors, that the name *יהוה*, *Jehovah Tzebaoth*, the Lord of hosts, is generally applied to the Messiah—he who appeared to Joshua as "Captain of the Lord's host." In v. 14, while this Lord of hosts is declared to be a sanctuary to those who believe in Him, He is said to be "a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." Can any words more accurately describe what the Lord Jesus Christ has been to the Jews for the last 1800 years? Do they confess that God, the Almighty Father, has been a stone of stumbling and rock of offence to them? And if they shrink from owning such guilt and blasphemy as this, then who is that Lord of hosts, in rejecting whom so many of them have stumbled, and fallen, and been broken?

In the latter portion of the eighth chapter, there is considerable obscurity in the language; any attempt to elucidate which is beside my present subject. But the translation of the first verse of chap. 9, in the authorized version, is so utterly unintelligible, that I greatly prefer the mode in which it is rendered by Dr. Hen-

derson. "But darkness shall not remain, where once was distress; as formerly he rendered contemptible the land of Zebulun and the land of Naphtali, so he shall afterwards confer honor upon them—the tract by the sea, the region beyond Jordan, Galilee of the nations." The verb here translated "rendered contemptible"—"lightly afflict," in the authorized version—is the same used in Deut. 27:16: "Cursed is he that *setteth light by*, [despise, or contempteth], his father or his mother." And the verb, as translated above, "confer honor upon," and in the authorized version, "did more grievously afflict," is the one used in Jer. 30:19: "I will also *glorify* them." This rendering, which I believe to be the true one, connects the first verse of the ninth chapter with the second; while the authorized translation has no connection either with what precedes or follows it.

I think a careful study of this vision may be of great use to the student of prophecy, in aiding him to understand the arrangement and meaning of many subsequent prophecies.

The ninth chapter commences with the light shining on dark and despised Galilee, through the birth of the Child, who was to be called, "Wonderful, Counsellor, the mighty God, the Everlasting Father, [or Father of the everlasting age], the Prince of Peace." The consequences of the birth of this Child were to be, that those who formerly walked in darkness should see a great light; that the yoke of Israel's burden, and the rod of his oppressor should be broken; on which account there should be universal rejoicing in the nation. It is further stated, that of the "increase and the peacefulness of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." After this general statement of the subject, the prophet is again led in vision to contemplate the more immediate calamities of Israel; these occupy him chiefly until the end of the tenth chapter. With these nearer visitations, however, it is very evident that the exploits of some final adversary of Israel are intermingled; as there are several things stated of the "Assyrian" in this chapter that were not true of Sennacherib. Immediately after stating the overthrow of this Assyrian, the prophet returns to the glory of the latter days, the peace and blessedness of Messiah's reign. In the eleventh chapter there are several direct and explicit statements made of what the Messiah was to perform. He is to stand as an ensign to the nations, (vs. 10, 12,) and "stretch out his hand the second time to recover the remnant of his people," to "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." To explain this of the return from Babylon is too palpably absurd to deserve a serious refutation. Is restoring them from one given locality, gathering them together from the four corners of the earth? But into this subject I will enter more fully when we come to the prophecies of Jeremiah.

The vision concludes with the Israelites' song of triumph on their final deliverance, achieved by the Messiah, when God's anger is turned away from them, and He comforts them; when the Jewish nation,* personified, as in other parts of this prophecy, as a female, is called upon to rejoice, "Cry out and shout, thou inhabitress of Zion, for great is the Holy One of Israel in the midst of thee." She has been "as a woman forsaken and grieved in spirit," but now she is again established on her own holy mountain; and again cheered by that

Divine presence, which, as Moses averred, distinguished her from all other people: "Great is the Holy One of Israel in the midst of her." The termination of this vision is exactly the same as that of the previous vision in chap. 4. "The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence."

Were it not that the system of making words say something quite different from their obvious meaning, falsely called spiritualizing, is a solvent that can melt down the plainest truths, the latter part of this vision would be sufficient to convince any one that the prophets viewed the first and second advents of the Messiah as one great event, and therefore presented the features of these separate events interwoven together. That the "Child born" and the "Son given," refers to the Messiah's first advent, no Christian disputes; but what the breaking of Israel's burden, and "the staff of his shoulder, and the rod of his oppressor, as in the day of Midian, with burning and fuel of fire," has to do with the first coming of Christ in meekness and humility, it would puzzle the most inveterate spiritualizer to give any plausible account of. In like manner, in chap. 11 the Messiah is represented as a rod out of the stem of Jesse, and a branch out of his roots; on whom the seven-fold gift of the Spirit was to rest. This, again, is universally conceded to be true of His first coming. Something parallel to what is stated in the following verses may also be found in the acts of his first advent; He was of quick understanding in the fear of the Lord; He did not judge after the sight of His eyes, nor reprove after the hearing of His ears. But during all His life upon earth, what was there analogous to the following statement: "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked?" And were the results of His first advent, that the wolf and the lamb should dwell together, that none should hurt nor destroy in all God's holy mountain, and that the earth should be full of the knowledge of the Lord?

To go through all the visions of Isaiah, pointing out the work of the Messiah in each, would be to write a lengthened commentary on his prophecies, which is not my intention. I believe that what I have said will be a help to the student of prophecy, in directing his attention to the harmony of the Divine predictions. I think he may trace the order I have stated in most of the subsequent prophecies; not only in those of Isaiah, but in the visions of the other prophets. The two grand divisions of the great and terrible day of the Lord, and the glory of the latter days, may be distinctly perceived; and it frequently happens, as in the case of the vision we have been considering, that after mentioning these two subjects in the usual order, the prophet returns to the nearer visitations upon the Jews, with which he intermingles the more terrible features of "the great day." With these few hints to guide them, let my readers examine for themselves the visions contained in chap. 24-26; 29; 33-35; and in certain portions of other chapters they will find the same events more briefly hinted at.

The 49th chapter of Isaiah is too remarkable to be passed over without a special notice. All attempts to apply it to Isaiah, or Cyrus, or the Jewish nation, or the prophets as a body, can be considered little better than mere evasions of the claims of Jesus of Nazareth to be the Messiah. That some, so-called Christian commentators, have adopted these evasions of the Rabbins, adds nothing to their force. What

* We think the term Israel would be preferable here, to that of "Jewish nation."—Ed.

commission had Isaiah or Cyrus to enlighten the Gentiles? But the Jewish nation had this commission, say those who espouse this interpretation. Was the Jewish nation, then, the appointed instrument to bring itself again to God, to gather itself, and to raise itself up? and was it the Jewish nation that, after using its utmost endeavors to accomplish its own good, lamented that it had "labored in vain, and spent its strength for nought?" Into such or similar absurdities, does every interpretation run, that attempts to apply the predictions of this chapter to any but the Messiah.

I can only afford space to notice one act of the Messiah stated in this chapter. "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." Isa. 49:8. The Messiah is not to burn up and destroy the earth, but to establish it; *וְיָבִן*, to raise it up, restore it from the effects of the fall. The commonly received notion of the entire destruction of the earth, and the removal of the righteous to dwell in some unknown region, derives no countenance from Scripture. The apparent confirmation from Peter's statement, that "the earth and the works that are therein shall be burnt up," is explained and modified by the way in which he speaks of this earth previous to the flood: "The world that then was being overflowed with water, perished." This plainly intimates, that in speaking of the successive changes that take place on this earth, he does not contemplate its destruction in the mode in which this is generally understood; but that the "new earth" is related to the existing world in the same way as "the world that then was," is related to it. The prophet Isaiah has elsewhere borne the same testimony to the stability of the earth: "Thus saith the Lord that created the heavens: God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited; I am the Lord, and there is none else." Isa. 45:18. How can this be true, if God created it to be burnt up and destroyed? No; the renovating work of Messiah is not confined merely to the soul of man, but extends also to his body and his habitation.—(To be continued.)

The Congregation of the Dead.

BY REV. JOHN CUMMING, D. D.
(Continued.)

Then you may ask (and surely, if you have any interest in your own safety, you must ask earnestly)—"What is it to be in Christ?" The language, my dear friends, is most expressive. If I am to describe it generally, I would say it is to look for salvation through his blood alone; to feel that if God were to sink me to the depths of everlasting ruin, He would not pronounce upon me a sentence greater or more severe than I have deserved, and yet to feel, that if, in the name and through the righteousness of Christ, He were to raise me to a glory too brilliant for mortal eye to look on, and too magnificent for the human mind to conceive, God would not bestow upon me a boon greater than Christ's merits entitle me to. To be in Christ, if I may paraphrase it, is to feel that Christ paid all we owed to God, and purchased for us far more than God owed to us—that He is our only way to know God, and the only way for God to receive us—that He is the only channel for us to reach God, or for God to come down to; it is to feel that Christ's sacrifice is the only expiatory sacrifice for sin, and that it is not only access to God, provided by Infinite Wisdom, but that it is the very expression and evidence of God's love to us. Our Saviour is precious, not simply as making it possible for God to forgive us, (just as it is made possible for the Queen of England to forgive the sentence of a convict, and to remit it,) but, inasmuch as he shows that God will not merely forgive us, and leave us to live the lives of forgiven convicts, at a distance, but that he will take us to his bosom as justified, and redeemed, and converted, and adopted sons.

The expression "in Christ" is a very peculiar one; and I am quite sure that you may see, by the simple contrast which I will make, that it is not an ordinary expression denoting merely, as some think, that we are to follow Christ. We do not say a pupil is in his teacher, a patient in his physician, a son in his father, or a servant in his master; we say the pupil follows his teacher, the patient follows his physician, the son obeys his father, the servant serves his master. Then if this peculiar expression "in Christ" is constantly employed in Scripture, if

the ordinary phraseology of life is designedly outraged by a strange and uncouth expression of relationship, are we not warranted in inferring that there is some great reason for this change, something more in it than the Socinian means by following Christ? The Scriptures generally employ plain language; and, when strange expressions are used, it is to describe a doctrine that is strange, or far above the routine of mere humanity. It is, in short, one of a series of phrases allusive, I believe, to known and expressive symbols. I find that all in the ark were saved, while all out of it were lost. What would have been the use of any antediluvian sinner, a strong swimmer, determining to follow, but not to enter the ark? He might swim for a few hours, but it would not be long before he sank. Now an antediluvian sinner following the ark by swimming, in order to escape drowning, is just like a Socinian sinner trying to be saved from wrath by merely following Christ. The allusion may be to the city of refuge. The manslayer, outside, might be smitten down and destroyed, but the moment he got inside he was safe; while the criminal pursued by the avenger of blood was rushing to the city of refuge, if he was caught on his way to it he would be slain; but the instant he got into it he would be safe. Thus following Christ is not enough; you must be in Christ, as the criminal was in the city of refuge, as Noah and his family were in the ark; and then the winds may blow and the waters may rise, or the avenger may pursue, but "there is no condemnation to them that are in Christ Jesus."

My dear friends, are you in this state? Are you not merely believers in Christ as a teacher, but "in Christ" as your glorious sacrifice, your eternal refuge, your priest, your altar, your all? Are you connected with him as the branch is connected with the vine—united to him, incorporated with him, one with him, in life, in death, and in eternity? Union with Christ is not a mere figure of speech—it is not a metaphor—it is a reality; so much so, that whatever I do is done through Christ's life pervading me. If I lift my hand to the right or to the left, upwards or downwards, it is in virtue of that life which is in my body; and if I give a penny to the poor, or subscribe to a school, or do any other good work, it is in virtue of that life which is implanted in my soul by Christ, and which enables me to say with the Apostle—"I live, yet not I, but Christ liveth in me." Do you believe that? Can you feel this to be reality? Can you peril your everlasting prospects upon it? If so, blessed are you when living, and blessed shall you be when dead; if you are not so, you may be Churchman or Dissenter, you may be what you like or what you please to call yourselves—unhappy are you in life, and unhappy will you be in death—you are out of Christ.

This leads me, in the third place, to refer to the benediction that is pronounced upon those who are here said to be in Christ.

Then if the dead in Christ be blessed, they do not cease to be. Some Christians have taken up the idea, (and I think it is a very absurd one,) that there is a cessation of life at death till the resurrection day—that when we die we cease to be until the body is raised again from the dead. Certainly there is no warrant for this in Scripture. Can you say they are "blessed" that cease to be? Passive repose, unconscious sleep, suspension of life, and unconsciousness, are not surely elements of bliss. If this were heaven, then I could not conceive the blessing pronounced to apply to it. But I consider the idea of the future state to be a very different thing to that. I cannot conceive of happiness without conscious life. Annihilation is not blessedness. The elevation of mind, the expansion of intellect, the enlargement of all the powers, the removal of the shackles that confine them, the spread of the soul's unfettered wing, to soar and revel in unceasing life, and approach evermore to God without cessation—this is happiness. But we believe that "absent from the body" is "present with the Lord." An apostle said this by the inspiration of that Lord, and we must believe it. They are, then, "blessed" that thus "die in the Lord;" and to be so they must live so.

When a Christian dies, the eye of the mourner looks on the pale face of the dead and weeps; for there is nothing on earth so unnatural, and sorrowful too, as a dead face. Death is not natural—it is most unnatural—it was never meant to be—it is an infraction of the laws of God's universe; and the dead pale face always seems to me to reflect the shadow of great disaster, and to have revealed on it the lesson—"The wages of sin, is death." The

natural eye looks upon that face and weeps; but the Christian looks beyond the ashes of the dead, follows the emancipated soul, as it rises on outspread and untiring pinion, and exclaims—"Thanks be to God who giveth us the victory through Jesus Christ our Lord." In the case of a Christian, the scythe of death cuts down nothing but what he would leave behind; it merely removes the restrictions and the limits that repress its energies, that the disinherited and emancipated spirit may soar and rise to God, as its eternal home.

"Blessed," then, "are the dead which die in the Lord." Often have they been cursed when living; but now they are "blessed" when dead. They met with many a trial, and encountered many an obstruction on earth. No man ever did anything that was good without meeting with terrible obstructions. The price you must pay for every kindness you bestow is ingratitude; and the enduring of vicarious sacrifice or suffering seems to be perpetuated still—one generation suffering, that its successor may have privilege, or happiness, or peace. It is when the noblest deeds are done, and the holiest lessons taught, the greatest persecution breaks forth. But the anathema of the world never yet put down or scathed the children of God. It has only made them rise with a greater energy, and given to their spirits a nobler elasticity, and nerved their high souls for more heroic enterprises. In fact, persecution never yet, in the history of humanity, put down a good cause, and it never built up a bad one. It is a law which God himself has made, that the arrow which is shot from the persecutor's bow shall rebound and pierce the persecutor's heart. And hence, if the sword and the faggot are ever to be employed in our warfare, let the one be unsheathed and the other kindled by the foes, not by the friends of Jesus. The cause of Christ disclaims them. "For the weapons of our warfare are not carnal, but spiritual, and mighty through God." Well, if these believers have been accused of man, they have "died in the Lord" and are "blessed" of God. We may have lost them, and they may be lost to us; but they are joined to God, to happiness, and to heaven. When I stand over the ashes of the dead, amid all the freezing doubts that the sceptic would cast, like cold shadows, upon their grave—amid the torn feelings that relationship is conscious of—amid the din and noise of the wheels of this world, I can yet hear piercing the firmament, and reverberating from the cold, dark chamber below, the "still small voice"—"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

They are "blessed," for none can effectually condemn them. Memory may remind, the law may pronounce, Satan may accuse, conscience may smite. But it is only for a moment, for "it is God that justifieth; who is he that condemneth?" "Who shall lay anything to the charge of God's elect? It is Christ that died, yea, rather, that is risen again."

They are "blessed," for they are removed to the distance of infinitude from all evil. They are in the realms of infinite purity. No corruption can stain them, no iniquity vex them, no foul pollutions defile them; they can neither be tempted, nor tried, nor suffer any more. The door that shuts the believer in, shuts out all sin and sorrow forever.

They are "blessed," for there will be there the restoration of suspended intercourse with those they loved. Venerable fathers whom they bore to the tomb, will meet them there—their grey heads literally "crowns of glory." The babe that dropped from thy bosom, O Christian mother, like a premature fruit from the tree of life in spring, will meet thee in the realms of glory. The cherished friends you loved will gather around you, and the broken circles which you deplored will be completed; and they will appear no longer capable of misconstruction, or open to any of the imperfections common to humanity. Perfect happiness and perfect purity shall reign there. There will not be a spot upon which you will be able to lay the finger and say—"Here I suffered." The names "widow" and "orphan" shall not be mooted in heaven, or recorded in the vocabulary of the blessed. Not a tear is shed there—not a sorrow felt; all is happy, because all is holy; and over the fairest and most fragrant blossom hangs the superscription of "eternal." They are "forever with the Lord;" in Christ upon earth, and "with the Lord" in heaven.

It is added, as an explanation of this blessedness—"They rest from their labors." This world is the scene of ceaseless labors; its highest are weary and heavy laden.

You recollect the passage—"There remaineth, therefore, a rest for the people of God." In the original the passage reads—"There remaineth therefore a *sabbatismos* for the people of God;" literally translated, "a sabbath-keeping." Though another word is used here, yet we may read it, "they *sabbatize* from their labors, and their works do follow them." In other words, heaven is not the Pagan elysium, or the Mahometan paradise, but a glorious rest, an everlasting sabbath, for the people of God. Yet, by a strange contradiction, it is said—"And they rest not day and night." They "rest," and yet they "rest not." It is a place of endless repose, and yet a place of endless activity. Their energy is their enjoyment. Our Sabbaths upon earth ought to be, as they were meant to be, shadows cast upon the world as from above, foretastes of the great Sabbath of eternity. I look upon the Sabbath as a kind of bivouac preparatory to the battle of the week; an occasional and recurring respite from Caesar, preliminary to the everlasting Sabbath that will be enjoyed by the people of God. I look on it as a beautiful island cast into the roaring and restless torrent of immortality; and standing upon that island, we can look at the rush and listen to the din of the eddying world, and see leaping down from above in undimmed splendors the sunshine of heaven, and hear from afar the unspent chimes of an eternal harmony. The Sabbath is too precious to be given up; humanity will not surrender it, Christianity will not let it go. It will be revered by the Christian, as long as the world shall last. The poor man would be the greatest sufferer, were there no Sabbath. What! would you give up that blessed day of jubilee, on which the highest and lowest can assemble in the house of God, and say—"We are peers;" when the rich and the poor can meet together, and feel the ennobling and kindling sentiment of a common brotherhood—"The Lord is the maker of us all?" Part with your beautiful cathedrals, but part not with your precious Sabbaths. Man built the cathedral, God hallowed the Sabbath; the one might be the injury of the beautiful, the other would be the loss of the essential. An irreparable catastrophe, an awful judgment, a bitter bereavement; humanity and Christianity together would weep over the extinction of the Sabbath, as the setting in night of its brightest day. Architects can build new and better cathedrals—princes can no more make the Sabbath than they can create the world. Make your Sabbaths on earth, as far as influence, example, and advice can extend, to be cherished by all that are dear to you, and your Sabbaths in glory will be a "rest from your labors."

What, let me here ask, is the way to get the Sabbath best observed? I think the interference of legislation is a good method; but it seems very strange to me, that the Christians of this country should be always bothering the House of Commons about these matters, when they hold the matter in their own hands. Let the nation make the Sabbath visible, and no Post-office or Parliament will touch its sacredness. Let us make our Sabbaths what they ought to be, and the Legislature must make them so too; and I trust the day will soon dawn upon the world, when, in the reflection and repercussion of all that is around us, Sabbaths beautiful in your homes, and peaceful in your streets, and hallowed in your sanctuaries, will make Sabbaths felt and hallowed in the House of Commons, and senators afraid to utter one word tending to their desecration.

But it is added, "that they rest from their labors, and their works do follow them."

What a precious truth is this! "Their works do follow them!" If a Romanist had written this, it would have been, "Their works *precede* them;" but God wrote it, and therefore "their works do follow them." In other words, our works do not go before us to heaven, because we enter there wholly through grace; but "our works do follow us," as the retinue that speaks to the universe, that we have brought forth the fruits of the Holy Spirit of God. We are admitted into heaven because of Christ's righteousness; we are seen to be fit for heaven by the fruits we have brought forth. His righteousness imputed is our title—the Spirit's righteousness imparted is our qualification; Christ's work our right—the Spirit's work our fitness; and the fruits we bring forth, the evidence of both. We are justified by an imputed righteousness—we are sanctified by an imparted righteousness; these two are inseparable. Our works, then, do not precede us—they follow us. The only thing that goes before us to heaven is the Lamb; "these are things that follow the Lamb;" and the only things that come after us are our *works*. Thus you go to

heaven between two—Christ, the King of Glory, precedes you, to open its gates for all believers—the good you have done follows after you, to give evidence, from the light that is reflected from behind, that you belong to the company of the redeemed, and are children of God; and fit to take your place and part in the choirs of the redeemed, around the throne.

Take care, then, you do not let these interchange places. When you hear persons say, that we, evangelical ministers, are against good works, tell them it is either a misrepresentation or a complete misconstruction of our views. I insist upon good works and almsgiving to every Christian cause—clothing the naked—feeding the hungry—circulating the Bible—aiding missions, just as strongly as any human being can insist upon them; but then I do not invert the pyramid, and try to make it stand upon its apex instead of its base—I put things in their right place, Christ before, and the works afterwards. If you follow the works, you will be found among those to whom Christ shall say—"I know you not;" for the fairest of them all has more of evil in it than you know; but if they follow you, they occupy their rightful place, and you will thus necessarily follow Him who gave the works all their life, their continuance and beauty, and you all your title to that rest that remains for the people of God.

What a beautiful and blessed thing is the Gospel of Jesus! Precious is the Bible—more precious still the Gospel it contains; precious are our Sabbaths—more precious still the everlasting Sabbath. Love the Gospel; live under the influence of the Gospel; spread the Gospel; if needs be, die rather than part with the Gospel. It teaches us purely to live—it teaches us peacefully to die. An aged Christian's death has no terror in it—very little cloud on it; it is that beautiful evening twilight, that mingles so imperceptibly with the twilight of the eternal morn, that the night between is scarcely felt. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

How thankful should we be that we have been delivered from the superstition and bondage of the Church of Rome! Her best and most exemplary members, according to her theology, must enter at their death into a state of purgatorial torture, purifying according to its intensity of agony, and its length of duration. Their best and holiest dead must enter into this middle state; it is this prospect that lies inevitably before them. Hence no Romanist dies triumphant—no halo surrounds his head, no song of victory escapes from his lips. The blazing fires, not the glories of heaven, burn before his eyes; and instead of resting from labor at the hour of death, he feels that the keenest portion of his sufferings is yet to come. It is not so with the true Christian, whose faith and hopes are drawn, not from the traditions of men, but from the inspired oracles of God. He regards the death-struggle as the last of his labors, and his exit from the body as his instant entrance into peace. Whether he is cut down in the midst of his days, or dies daily in long and lingering decay—whether he slips the coil of life at once, or sees and feels it gradually unwind, he cherishes the sure and imperishable hope of an abundant entrance into joy. He sees on the last margin of time, the interlacing margin of eternity; hears, borne from afar, the sounds of his welcome, and tastes in the cup of death the sweets of immortality and life.

Let us cleave to that blessed book which contains the Gospel, and serves as a lamp to our path through the valley of the shadow of death. By its instrumentality children now understand what the greatest ancient philosophers had no conception of. That blessed book rekindles in the heart extinguished love, and relights and trims the lamp of immortality—it guides the judgment—inspires the affections—restores the sabbath of the soul—it overarches the dreariest caverns of despair with the bow of promise, and rings benedictions in the tombs of the dead. It alone opens to us an avenue from earth to heaven, and plants in its darkest and dreariest nook the radiant and imperishable inscription, "Blessed are the dead that die in the Lord."

The Second Coming of Christ.

Would it arrest your attention to see a nobleman, a king, coming out from an ignoble, vile company? To see him appear among slaves, throwing aside his fetters and his filthy garments, and appearing in regal splendor? Far more striking and amazing will be the contrast in the second appearing of Christ. Once he appeared, the babe of Bethlehem and the per-

secuted sufferer; now, he comes in robes of dignity. Now, he, of whom "some said he is a good man, and others said, nay, but he deceiveth the people," appears the Lord of Life, the King of Glory. Now, he, of whom it was sometimes doubted, whether he was a devil, or the chief of malefactors, will vindicate his spotless and eternal innocence. Now, he who bowed his head and died, and lay guarded in a grave to the very verge of corruption, appears the king of immortality, sitting on a great white throne, having the keys of death and of hell, the judge of the living and the dead. Oh, the amazing contrast from what he once was! He appears without sin.

And his appearance will be unto salvation. He comes for the salvation of all his people—he comes to bruise Satan under their feet, and to bring in an everlasting righteousness. In salvation, the Christian shall be publicly justified. Christ shall then appear that advocate so necessary in view of the judgment bar. Amid the wreck of matter and the crush of worlds—amid the terrors of a falling universe; when yonder sun is shrouded in darkness, and the moon bathed in blood; when this globe is wrapped in conflagration; and when a perfect knowledge of the sins of all Adam's race has hushed the wide universe to trembling silence; then every eye shall see him coming in the clouds—coming down from the throne itself, throwing the mantle of his interposing mercy around his children, and buoying them up from despair. His righteousness is sufficient, and he "presents them without spot or wrinkle, or any such thing, in the presence of his Father." Thus, will he justify his saints; thus "will he appear unto salvation." Nor is this all; the ruins of death are not fully repaired, until the body is raised up from its kindred dust. Christ will accomplish this, also; one grand object of his coming "is to change our vile bodies, that he may fashion them like unto his glorious body." The trump of God shall summon them from the deep earth, and deeper seas, and bring them all before him. An identifying appearance will be seen in those bodies which were buried and in those that are raised. Then, Oh ye faithful followers of the Redeemer, you shall again see your departed companions, parents, brothers, sisters, children; all who have died in the Lord, and sweetly slept in Christ.

"The conscious soul,
Which has, perhaps, been hovering near the pole,
Or mid the varying planets, wandering, strayed,
Or hovered o'er where her pale corpse was laid,
Now weds forever her immortal frame."

The pains, the tears, the parting agonies, are all buried in the land of forgetfulness. Death, that cruel spoiler, lets go forever, his last grasp on his victim. Millions of happy spirits shout over empty graves, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." Nor will the full import of the song, "Salvation unto God and the Lamb," be realized, until all the believers' enemies are destroyed. The whole Church, in view of the desolation of death and sin, has hung her hope upon our text. "The once offering" and future appearance of Christ in the times of her greatest trial, have re-animated her drooping faith, and kindled to a higher and holier flame her languishing love. The whole creation has been groaning and travelling in pain until now. Christ, at his second appearing, will come for the adoption of our bodies and the final overthrow of all his enemies. Then he will tread the wine-press of Almighty wrath. With one arm of his omnipotence he will drive the wicked to hell, and with the other lift up the millions of his shouting saints, to place them at the marriage supper of the Lamb. Then will be fulfilled that which is written, "The armies of heaven follow him on white horses, clothed in fine linen, white and clean." There they recline on golden couches—feast on angels' food—recount, with thrilling joy, the various steps of their earthly pilgrimage—soothe their weary souls with the songs of twice ten thousand holier, happier spirits, and ascribe their victory to the Lamb. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—*Sermon of Rev. Wm. M. Cornell.*

Last Words of Eminent Men.

The last words of dying men often furnish instructive commentaries upon their habits of thought and life. The following are striking illustrations of the truth. Who can read them without offering a prayer that he may die the death of the righteous?

"Head of the army."—*Napoleon.*

"It matters not how the head layeth."—*Sir Walter Raleigh.*
"I must sleep now."—*Byron.*
"Kiss me, Hardy."—*Nelson.*
"Do not give up the ship."—*Lawrence.*
"I'll be damned if I don't believe I'm dying."—*Chancellor Thurlow.*

"Do not let that awkward squad fire over my grave."—*Burns.*

"Raise me up, that I may behold the sun."—*Schiller.*

"Poh, nonsense, do not talk to me of Christ."—*Paine.*

"See how calm a Christian can die."—*Adison.*

"Blessed be God, all is well."—*Risden Darracont.*

"I have got the victory, and Christ is holding out both hands to embrace me."—*Rutherford.*

"Let him fear death, who must pass from this death to the second death."—*Cyprian.*

"I am not afraid to look death in the face. I can say, Death, where is thy sting? Death cannot hurt me."—*John Dodd.*

"O, when will this good hour come? When shall I be dissolved? When shall I be with Christ?"—*Robert Bolton.*

"Here is a demonstration of the reality of religion, that I, a poor, weak, timorous man, as much afraid of death as any, am now enabled by the power of grace, composedly, and with joy, to look death in the face."—*Halyburton.*

Mrs. Joyce Lewis, when she was condemned to be burnt for the Protestant religion, said: "As for death, I fear it not: for when I behold the amiable countenance of Jesus Christ, my dear Saviour, the ugly face of death does not much trouble me."

"As for my death, I bless God I feel and find so much inward joy and comfort to my soul, that if it were put to my choice, whether I would die or live, I would a thousand times rather choose death than life, if it may stand with the holy will of God."—*Edw. Deering.*

"O, brother Paine, the long looked-for day is come at last, in which I shall see that glory in another manner than I have ever yet done, or been capable of doing."—*John Owen.*

John Bunyan's last words were: "Weep not for me, but for yourselves. I go to the Father of our Lord Jesus Christ; where I hope we shall ere long meet, to sing the new song, and remain happy forever, world without end. Amen."

Richard Baxter said to his brethren who were comforting him in his last moments, "I have pains; there is no arguing against sense: but I have peace. I have peace!" "You are now drawing near your long-desired home," said one. "I believe, I believe," was his reply. When the question was put to him, "How are you?" he promptly answered, "Almost well." To a friend who entered the chamber, he said, "I thank you, for coming." Then fixing his eyes on him, he uttered his last words, "The Lord teach you how to die."

Thomas Scott exclaimed, in his dying moments, "Christ is my all! he is my only hope! O to realize the fullness of joy: O to have done with temptation! This is heaven begun: I have done with darkness forever! Satan is vanquished! Nothing remains but salvation, with eternal glory, ETERNAL GLORY!"

Jeremiah Everts, as some one said to him, "You will soon see Jesus as he is, and know how to praise him," replied: "O wonderful, wonderful, wonderful glory! We cannot comprehend—wonderful glory! I will praise him, I will praise him! Wonderful—glory—Jesus reigneth!"

"I Hate Vain Thoughts."

Multitudes love vain thoughts. They constitute the life and joy of myriads of people. Take away their vanity of heart, and they are wretched. They have no pleasure in thoughts of duty, of sinlessness, of heaven, and of God; no delight in repentance, in the love of Christ, and in the vital Christian exercises. Their carnal minds welcome only what is congenial with themselves, and what is offensive to the holy Jehovah. How many are in this woful state! Are you one of them? Do you love vain thoughts? Have you forgotten Him with whom you have to do? But he does not forget you. He is the Discerner of the thoughts and intents of your heart. He understands them afar off. He knows what they will be before you think them. He knows all the workings of your inward corruptions, all your evil conceptions and emotions, while in your enmity to him, and for all of them he will bring you into judgment. You can hide nothing from

his inspection. The darkness and the light are both alike to him. Nothing can transpire in your mental operations but he knows it altogether. His omniscient glance is sharper than a two-edge sword, ever piercing you through and through. He searches you every moment, as with the light of a thousand suns, though you in your awful insensibility are unconscious of it. You are concerned about your health, your pleasure, your fortune, your reputation, your friends, your enemies, and your advancement in life; but your evil thoughts before your Maker and towards him, give you no solicitude. You love them. You love these corrupters of your heart, and these ruiners of our moral destiny. You love what God forbids, what he abhors, and what is fitting you for: the companionship of guilt, and despairing spirits. O, miserable sinner!

But there are others the reverse of yourself. They have vain thoughts and love God's law; it is their meditation and their delight all the day. God dwells in their habitual contemplations. They adopt the words, "How precious are thy thoughts unto me, O God! my soul breaketh for the longing it hath unto thy judgments at all times." And here is an unerring test of religious character. While many in the professed church of God, and multitudes out of it, seem to revel in vain, polluting, abominable thoughts, there are those to whom such thoughts give extreme pain. They dread them as the infection hell. These depraved mental reveries rob them of their purity and of their consolation, and of their hope; and what is much worse, they know that all such workings of the mind are vile and accursed in the sight of God. This gives the poignancy to their anguish. They could endure their inward yagranacies and revolvings, if they were not so recreant to their Saviour, and so wicked in themselves. They would not shrink from needful spiritual trials, but they dare not cherish a defiling and condemning imagination, nor would they if they could peacefully and safely do it. It is sin, and that is the odious evil. Thus it is with thoroughly spiritual and consecrated Christians. Is it thus with you? Are you panting for the living God, and hungering and thirsting after righteousness as your chiefest joy? When beset by evil thoughts, can you say, I loathe them; with all my heart I hate them; I recoil from them as from the sting of asps, and the touch of death. Are these your feelings? Then blessed is your state; you are allied in spirit and destiny to the angels, and to God.—*N. Y. Recorder.*

Illustration of Faith.

"Father," said a little Welsh boy to his parent, who had been explaining the Scriptures to his family, in the hall of what was once the Manor-house, but which was then occupied by a farmer,—"Father, you said you would one day, when I was old enough, teach me what faith is. Am I old enough now?" "Well, I think you are, Willy; come to me," said his father, rising from his chair.

The boy had no sooner approached, than his father raised him from the ground, and set him on the top of a double chest of drawers that stood beside the wall. The child's color went and came, and he was evidently afraid to stand upright in so unusual a situation.

"Now, Willy," said his father, placing himself at a little distance, and holding out his arms,—"Now Willy, stand upright, and jump into my arms." The child's position, and the father's command, were alike calculated to produce alarm, and did produce it; but the father's look was calm, and kind, and serious, and the child had invited the lesson,—so he had nothing for it but to turn his mind to compliance.

Raising himself somewhat, at length he made an effort to jump, but his heart failed him, and he drew back, and stood further from the edge of the drawers.

"Ah, Willy," said his father, "thou hast no faith—try again." Willy thought a moment, and perceived the nature and drift of his father's experiment. He came again to the edge, and this time he did make the spring; but so imperfectly, and with so divided a mind, that he would have fallen but for a beam of the ceiling just above him, on which he clapt his hands, and recovered himself.

His father smiled, and said, "Willy thou hast no faith yet; but that was better than the last. Come, try once more."

The look of quiet love in the father's face, and his still open arms, at length assured our hero that there was really no danger; or it may be, that he saw so much to reverence and trust in that parental smile, that he forgot the

danger. Be this as it may, this third time little Willy stood bolt upright, and jumped over the dreaded gulf into his father's powerful arms. He looked up with a smile; and his father setting him on the floor said, "There, Willy, *that was faith*. There is the gulf of hell between you and eternal life, but your Heavenly Father holds out for you the arms of his love; and has sent his only Son to die, and prove it to you. Trust Him, as you have trusted me, and you will save your soul."—*Church of England Sunday School Quarterly Mag.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 30, 1848.

M. M. Noah on the Jews.

(Continued from last.)

Other prophetic periods bring us down to the consummation of great events. Of these, that of the 2300 days (Dan. 8:14) is the most prominent. The most judicious commentators have always interpreted those days as symbols of years. We have looked for the personal coming of CHRIST at their termination. Others have regarded them as extending only to the emancipation of the Jews. Their argument is, that the vision was "concerning the daily and the transgression of desolation, to give both the sanctuary and host to be trodden under foot" (v. 13); that it covered a period of time during which the place of his sanctuary was to be trodden down (v. 11); that the place of the sanctuary which was to be desolated was the land of Judea, or Jerusalem, and that at the end of the 2300 days the "sanctuary" should be "cleansed," or "justified," as in the margin* (v. 14). This justifying of the sanctuary, they have contended, implies the expiration of the period during which the land was to be desolated and to enjoy her rest while they were in the enemies' land—i. e., that the land was to be justified, not in the sense of original justice, but as having received the full punishment of the threatened curse, which would cease by the expiration of its predicted period. The removing of the disabilities from the Jews, and permission to them to enjoy their former liberties in their own land would be to these last a fulfilment of the prediction. We still have difficulties with this interpretation, but are willing to admit its plausibility. It is the interpretation which Bro. Litch has given in his late work on the "Restitution."

The most satisfactory date which has been assigned for the commencement of this period, is that which places it in connection with the commencement of the 70 weeks.† From this argument we can find no escape. DANIEL in his prayer, as recorded in the 9th chapter, evidently has allusion to the vision of the 8th. There was something so mysterious to him in that vision, that he confesses (v. 27) that "none understood it." So remarkable a vision could not but have made a permanent impression on the mind of the prophet. And the mystery which encircled it could not but have added to that impression. The desire to comprehend what he confesses not to have understood, must necessarily have caused him to meditate much respecting it. As all the symbols in the scenic representation were particularly explained to DANIEL by the angel, excepting the time of its duration, that alone could have been the subject of his doubts. That vision appeared unto DANIEL in the third year (9:1) of the reign of BELSHAZZAR—the NABONADUS of PTOLEMY'S CAION. Fifteen years subsequent to this, "BELSHAZZAR king of the Chaldeans was slain; and DARIUS the Median took the kingdom" (5:30, 31). With the death of the Baby-

lonian monarch terminated the seventy years, JEREMIAH had prophesied, that the Jews should serve the king of Babylon. (Jer. 25:11.) In the first year of DARIUS, the year of the termination of this period, DANIEL understood by the sacred books, that the death of BELSHAZZAR completed "the number of the years whereof the word of the Lord came to JEREMIAH the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (9:2). As the seventy years were thus fulfilled, DANIEL must have supposed that the period during which the "sanctuary and the host" were "to be trodden under foot," had also terminated; for in his prayer he evidently blends together the treading down of the sanctuary, and the desolations of Jerusalem. Accordingly he says: "I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (v. 3). He then specifies the sins of the Jewish nation, and as a consequence, instances the punishments which God had inflicted on Jerusalem as a confirmation of the words he had spoken against them.—v. 12. He then most fervently prays that God will let his "anger and fury be turned away" from "Jerusalem," the "holy mountain," cause his face to shine upon his "sanctuary" that was "desolate," and behold the "city" which was called by his name.—v. 16-18. Thus he prayed for the accomplishment of the *very events* which were to transpire at the end of the 2300 days, according to the previous vision. That vision GABRIEL had been commanded to make DANIEL understand (8:16); and yet there was something respecting it that DANIEL confesses he did not understand!—v. 27. When in his prayer he thus blended together the fulfilment of the seventy years with the events of the vision that GABRIEL had failed to give him a full understanding of, that angel was again commissioned to hasten to his aid. DANIEL says: "While I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God, for the holy mountain of my God"—showing that that was what he understood to be denoted by the sanctuary that was to be trodden under foot;—"yea, while I was speaking in prayer, even the man GABRIEL, whom I had seen in the vision at the beginning"—in the preceding vision; which GABRIEL had endeavored to make DANIEL understand—"being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me"—of that in the vision respecting which the prophet was before mistaken;—"and talked with me, and said, O DANIEL, I am now come forth to give thee skill and understanding"—of what he had before been commanded.—"At the beginning of thy supplications the commandment"—to give the instruction which he had before failed to do—"came forth, and I am come to show thee"—something respecting which DANIEL was in want of,—"for thou art greatly beloved: therefore understand the matter,"—of which he was in doubt—"and consider the vision," which he had before been commissioned to explain to him.—9:20-23. That "the vision," of which the above was the subject, was the vision of the 8th chapter, it is so evident, that we cannot escape the conclusion.

The angel then proceeds to inform DANIEL that "seventy weeks," or 490 days, "are determined upon" his people for certain specified objects, among which are the re-building of the city and the wall, and the coming of the MESSIAH; that in the midst of the last week of the 490 days, the MESSIAH should cause the sacrifice and the oblation to cease, that after that the city and sanctuary should be destroyed, and be desolate until the consummation of the vision.—vs. 24-27. This additional information would give DANIEL no more understanding of the preceding vision, unless the 70 weeks were part of the 2300 days. All good Hebrew and Chaldee scholars inform us that the word חור, rendered "determined," is literally, "cut off." This confirms the conclu-

sion, that this shorter period of 70 weeks commenced with, and were to be "cut off" from the 2300 days. If so, it follows that the 2300 days, with the 70 weeks, commence with "the going forth of the decree to restore and to re-build Jerusalem." And, consequently, if we could find when the 70 weeks terminated, we should know that the 2300 prophetic days—years—commenced 490 years previously, and would have from that termination but (2300-490) 1810 years to be subsequently fulfilled.

All Protestant commentators terminate the 70 weeks in close connection with the crucifixion. The majority of them suppose they extend only to the crucifixion. Some very respectable writers, however, hold that the crucifixion marked the middle of the last week,—the point when the sacrifice and oblation were to cease. If this opinion is well founded, it follows that the 2300 days would terminate 1813-12 years subsequent to the crucifixion. The crucifixion is generally assigned to A. D. 33.—Thus FERGUSON, Archbishop USHER, and others. Their argument is based on astronomical data respecting the year when the first full moon after the vernal equinox could occur on Friday. But Dr. HALES, the most learned modern chronologist, entirely explodes the premises on which this argument is based. He shows that the apparent time which the Jews observed, might vary from the astronomical time a day either way, (New Anal. Chron. vol. 1, p. 174,) so that there would be no absolute certainty in the astronomical argument; and further, that argument adopts the modern mode of Jewish computation, while FABER (vol. 1, pp. 12-14) shows that the Caraites reckoning, which is one moon later than the Rabbinical, was the ancient one, and brought the passover in connection with the barley harvest, a sheaf of the first fruits of which was always waved by the priest before the LORD for a wave offering. Thus they show the fallacy of the argument of FERGUSON, USHER, and others. Dr. HALES adopts A. D. 31 as the year of the crucifixion. With that date the 2300 days would end in the fall of 44; but no event then occurred sufficiently important to warrant such a conclusion. Sir ISAAC NEWTON places the crucifixion in A. D. 34, and Dr. JARVIS in A. D. 29; but after the falsity of the premises which assigns it to A. D. 33 is shown, we see not how any year can be fixed on with absolute certainty, as the year of that event. We know, indeed, that it must have occurred within a circle of a very few years, but cannot assert which.

As the circle for that event is limited, so is the circle limited, in accordance with the foregoing reasoning, within which the 2300 years must terminate. Making all reasonable allowance for discrepancies in the records of chronology, we have already reached the farthest verge, according to our conceptions, of their prescribed limits. If they are admitted to extend much in the future, they must be entirely disconnected from the 70 weeks in their commencement, or the date for the crucifixion must be removed without the limits of all reasonable chronological argument. The latter we cannot do, and to admit the former would be to concede, not only a most strongly fortified position, but one of the chief evidences of our present latitude and longitude. We have been firmly persuaded that this period would extend to the actual coming of CHRIST; but as his coming is delayed, we are led to enquire if some lesser event, a longer or shorter time to precede his coming, may not mark their fulfilment. Bro. LITCH and others have thus

rendered by the plural, 'decisae sunt'—were cut off. In the Latin version of Junius and Tremellius, *nechitak* is rendered 'decisae sunt'—were cut off. Again, in Theodotion's Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by *συνετμήσαντο*, (*synetmethesan*)—were cut off; and in the Venetian copy by *τετμήσαντο*, (*tetmetan*)—have been cut. The idea of cutting off is pursued in the Vulgate; where the phrase is, 'abbreviate sunt,' have been shortened.

Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of cutting off to this verb.

Hengstenberg, who enters into a critical examination of the original text, says: "But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion, availed himself; seems to argue, that the word stands from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en platei*), as a period cut off from subsequent duration, and accurately limited."—*Christology of the Old Testament*, v. 2, p. 301.

Sir Isaac Newton reads it, "Seventy weeks are cut out upon thy people."—On which he gives this note in the margin: "Cut upon: A phrase in Hebrew taken from the practice of numbering by cutting notches."—*Newton on Daniel*, p. 129.

expressed themselves. We are not prepared to adopt their conclusions, but if we were to look for such a termination, we know of no occurrence that would more fitly mark it than the removal of all political disabilities from the Jews, which would be an effectual termination of their bondage among the nations. And we should be greatly strengthened in this opinion if we could arrive at an accurate chronological computation, and find fulfilled just 2300 years from the going forth of the decree to restore and build Jerusalem,—from which the seventy weeks date, and which is supposed to be the decree of ARTAXERXES LONGIMANUS, as recorded in Ezra 7th—to the date of the decree by the Sublime Porte, giving the Jews permission to build a house of worship on "the holy mountain" which has been so long desolate, and from which they have been excluded these 1800 years.

But some may inquire, What then? If this period does not extend to the actual advent, will that postpone the advent? We think not. Instead of being an evidence that that event is not fast proximating, we should look on it as a sure precursor of CHRIST'S coming—as one of the preparatory steps in the Divine movement which is to bring about and usher it in. It is in this view of the subject that we regard it as one of the signs of the times, as auxiliary evidence of the nearness of our hope, and consequently as a powerful incentive to renewed exertions. We are, however, aware that in the foregoing we have not discussed the question, What does all this augur to the Jews?—a question that is, of all, the most interesting to our readers at the present time.

If the Jews have received permission from the Sublime Porte to build a synagogue in Jerusalem, what may we expect its results, in the light of prophecy, will be to them? This is a question pregnant with interest to the student of prophecy. We confess that our hopes for the Jews, as Jews, are very small. If the Jews have actually received permission, as far as we can learn its nature, it is only to build for themselves a place for worship in Jerusalem. It is possible that with such permission they may have liberty to build a house as magnificent as they please—an edifice that will equal in splendor the temple of Heron. If the site of the former temple is now occupied by the Mosque of El'Aksa, beneath which the remains of the temple of Heron are claimed to repose by Mr. NOAH,—or as others say by the Mosque of Omar,—while that continues it will be impossible for the Jews to erect a temple on the site of the former ones, or to make use of any remains, claimed to exist of those, in the construction of a new one. How far the erection of an edifice on other ground might be said to be a restoration of the temple, we leave others to decide. Should the Jews erect a synagogue, it would be as Jews. As Christians they would have no need of places of worship distinct from the Gentiles, who have already had permission, and are in the process of erecting a church for Christian worship in Jerusalem. The Jews look forward to the rebuilding of their temple while they continue in the rejection of CHRIST. For rejecting Him at his first advent—for not knowing the time of their visitation—they were scattered among all nations, and made a reproach, a by-word, and a hissing. We see not how they can be restored while they continue in the very sin for which their fathers were dispersed, who invoked the blood of CHRIST on themselves and children. To remit their punishment while they wilfully persist in the sin for which they were punished, would be irreconcilable with the known principles of the Divine government. It would be an argument to the Universalist for the ultimate salvation of all the finally impenitent. To punish a nation for their sins, and then to remove the punishment while the sin is continued, would not vindicate the Divine Justice. That the Jews continue in their rejection of CHRIST, is seen in the whole tone of Mr. NOAH'S address. He is willing to eulogize Jesus as a reformer; but he places him in the same class, only a little elevated, with MAROMET the impostor. He admits that he was a good man, and yet attempts to make him a false prophet. He admits that "there is enough in the character of Jesus to give him a rank among the highest practical moralists," and still denies his divinity. He claims an approximation between some Christians and Jews in their religious tenets; but admits that, on the part of such Christians, it is a "withdrawing from the great FOUNDER of the Christian faith, the divine attributes conceded to Him by his disciples and followers." The Christianity of Socinians and other German sects,—who, while they admit that CHRIST was an "illustrious reformer," &c., deny "his divine issue, his participation in the GODHEAD, and his right to share with the ALMIGHTY the attributes of divinity,"—is a Christianity that he hails as the harbinger of "religious freedom." Such

* On this word Professor WHITING has the following note:—"Cleansed," *nitzlak*, the niphal or passive form of the verb (*tsalak*), to be right, just, &c. Although there were proposed the translations of "shall be avenged," in the place before us, still be cleansed would be equally appropriate.—*Whiting*, p. 177.

The word *qay* is repeatedly used in the sense of justified. Indeed, such is its general use. It is no where else rendered "cleansed." The following are a few examples of its use.—Gen. 38:26—"She hath been more righteous than I." Job 9:13—"Though I were righteous." Job 34:7—"I am righteous."—4:17—"Shall mortal man be more just than God?" Job 35:16—"I know that I shall be justified."—34—"How then can man be justified?" Ezek. 16:22—"They are more righteous than thou."

† Dr. HALES says:—"This simple and ingenious adjustment of the chronology of the 70 weeks, considered as a part of the 2300 days, was originally due to the sagacity of Hans Wood, Esq., of Rossmore, in the county of Westmeath, Ireland, and published by him in an anonymous commentary on the Revelations of St. John, London, 1789, Payne, & Co. Where it is published it is in the English, 1801, and now more correctly 1837.—*New Anal. Chron.* vol. II, p. 354.

Christianity is the worst form of infidelity. We know that such tenets are extensively promulgated, and in this country even; but they are none the less a rejection of CHRIST. A poor compliment is it to any religious school, that they have so far withdrawn their faith in the claims which CHRIST made for himself, that even the rejecters of CHRIST can fellowship them as approximating to the true faith. Such is infidelity in its most dangerous form. For if the LORD JESUS CHRIST was not all he professed to be, he was the greatest of impostors. There is no consistency in calling him a good man, and yet a false prophet:—in admitting him to be a "practical moralist," and yet denying him the attributes to which he laid claim. That species of Unitarianism of which Judaism can be the "head," can possess no claim to Christianity.

The divine attributes to which the LORD JESUS CHRIST laid claim, the address of Mr. NOAH shows us, the Jews are in no temper to admit. No doctrine can be more clearly substantiated in the Scriptures than that CHRIST is "the Son of God." The assertion of this fact the Jews admitted to be a claim of equality with God. Mr. NOAH not only denies that JESUS was possessed of the attributes claimed by him, but he denies that he was the MESSIAH who was to come; for in opposition to CHRIST he quotes Isa. 43:11: "I, even I, am the LORD; and beside me there is no SAVIOUR." To admit that CHRIST is the MESSIAH, and to deny that he is the BEING predicted in the Old Testament to come, is as effectually to deny him, as it is to deny him *in toto*. It may, therefore, enable us the better to see the enormity of the Jews' guilt, if we turn back to the Scripture, and there read what BEING was to take on himself our nature as the SAVIOUR of sinners. In Isa. 9:6 it is said of Him by the Most High, that "unto us a CHILD is born, unto us a SON is given: and the government shall be upon His shoulder: and His name shall be called, WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE." In MICAH (5:2) we read:—"But thou, Beth-lehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be RULER in ISRAEL; whose goings forth have been from old, from EVERLASTING." In Zech. 12:9 we read, that the One whom they should look on, after they had pierced—which the evangelist asserts was fulfilled at the crucifixion—was to be "the LORD (יהוה, JEHOVAH), which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him." He saith, "They shall look on ME whom they pierced." In Zech. 13:7, God calls him, "My SHEPHERD," and "the MAN that is my FELLOW, saith the LORD OF HOSTS: smite the SHEPHERD, and the sheep shall be scattered." Says MALACHI (3:1): "And the LORD (יהוה, JEHOVAH), whom ye seek shall suddenly come to his temple, even the MESSENGER of the covenant whom ye delight in." Says ZACHARIAH (14:3-5): "Then shall the LORD (יהוה, JEHOVAH), go forth and fight against those nations, as when he fought in the day of battle: and his feet shall stand in that day upon the Mount of Olives." "and the LORD my God shall come, and all the saints with thee." Of his second advent ISAIAH says (25:9): "And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the LORD (יהוה, JEHOVAH); we have waited for him, we will be glad and rejoice in his salvation." And again (Isa. 43:1, 3, 10, 11, 14, 15): "Thus saith the LORD (יהוה, JEHOVAH), that created thee, O JACOB, and he that formed thee; O ISRAEL, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. For I am the LORD thy God, the HOLY ONE of Israel thy SAVIOUR. Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me; and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no SAVIOUR. Thus saith the LORD, your REDEEMER, the HOLY ONE of Israel. I am the LORD, your HOLY ONE, the CREATOR of Israel, your KING."

The foregoing is some of the sublime language applied in the Scriptures to the MESSIAH, who was to appear on earth as the SEED of the woman to bruise the serpent's head. And yet he was to be also "a man of sorrows, and acquainted with grief." "Surely he hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. 53:3-5.) Yes, he was also to be a man; for MOSES saith of Him (Deut.

18:15): "The LORD thy God will raise up unto thee a PROPHET from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken."

Was JESUS the PROPHET, the SAVIOUR, and REDEEMER thus predicted? If he was not, then Mr. NOAH and other Jews are justified in looking for a MESSIAH to come. His birth fulfilled the prediction: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name EMANUEL, which, being interpreted, is, God with us." (Matt. 1:23.) The angel, in announcing his birth, proclaimed, that "unto you is born this day, in the city of DAVID, a SAVIOUR, which is CHRIST the LORD" (κεχριστος, JEHOVAH) (Mark 2:11.) And he was named by the angel JESUS, because "He shall save," or as it is in the original, "He himself shall save His people from their sins." Matt. 1:21. Before Him ISAIAH predicted (40:38), should go "the voice of him that crieth in the wilderness, Prepare ye the way of the LORD, (יהוה, JEHOVAH), make straight in the desert a highway for our God." And this, says the evangelist, was fulfilled in JOHN the Baptist: "for," he says (Matt. 3:3), "this is He that was spoken of by the prophet ESAIAS, saying, The voice of one crying in the wilderness, Prepare ye the way of the LORD (κεχριστος, JEHOVAH), make his path straight." JOHN testifies, (1:1-3, 14), that "in the beginning was the WORD, and the WORD was with God, and the WORD was GOD. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. . . . And the WORD was made flesh, and dwelt among us, and we beheld his glory as of the only begotten of the FATHER, full of grace and truth." At his baptism the SPIRIT of God descended like a dove, and rested on him; and let a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) And JOHN the Baptist "saw and bare record, that this is the Son of God." (John 1:34.) PAUL to the Jews and Gentile proselytes at Antioch testifies, (Acts 19:23), that "of this man's seed hath God, according to his promise, raised unto Israel a SAVIOUR, JESUS." We sometimes apply the term SAVIOUR in a secondary sense, as when WASHINGTON is called "the saviour of his country;" but the Greek word *σωτηρ*, rendered SAVIOUR, when applied to JESUS, is so pregnant and comprehensive, that the Latin tongue had no single word able to express it, till long after the time of CICERO. And the Christians in the Latin Church were a long time at a loss what word to use for it. When applied to CHRIST, it is in the sublime and peculiar manner, to denote that "neither is there salvation in any other; for there is none other NAME under heaven given among men, whereby we must be saved." (Acts 4:12.) "He bare our sins in his own body on the tree;" (1 Pet. 2:24.) and so in Him "we have redemption through his blood, even the forgiveness of sins." (Col. 1:14.) Thus God was in CHRIST reconciling the world unto himself, not imputing their trespasses unto them." (2 Cor. 5:19.) He is, therefore, a SAVIOUR in the most exalted sense; so that he was rightly called "a PRINCE and a SAVIOUR" (Acts 5:31)—the "one MEDIATOR between God and man, the man CHRIST JESUS." (1 Tim. 2:5.)

The word CHRIST (*χριστος*) signifies the same in the Greek, that MESSIAS (*משח*) does in the Hebrew, and both of them signify the Anointed. Such a BEING the Jews of old fully expected: even the woman of Samaria saith, "I know that MESSIAS cometh" (John 4:25); and we find "all men musing in their hearts of JOHN, whether he were the CHRIST or not" (Luke 3:15). Yet the Jews overlooked him in his low estate; for "being in the form of God, he thought it not robbery to be equal with God; yet he made himself of no reputation, and took upon him the form of a servant." (Phil. 2:6, 7.) Because he said, "I and my Father are one," the Jews took up stones to stone Him for blasphemy; for, said they, "thou, being a man, makest thyself God." (John 10:30-33.) Christ says of himself, "Before Abraham was I am." (John 8:58.) PAUL says, that "by him were all things created that are in heaven above, and that are in earth, visible and invisible. . . . all things were created by him and for him: and he is before all things, and by him all things consist." (Col. 1:16, 17.)

* It is worthy of notice, that the apostles invariably apply to Christ the Greek word *κεχριστος*, translated LORD, which is the very word that occurs in the Septuagint, the Greek translation of the Old Testament, in common use by the Jews in that day, to denote יהוה, JEHOVAH. Thus, when God says, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God ALMIGHTY, but by my name JEHOVAH (יהוה) was I not known unto them," (Ex. 6:3.) it is rendered in the Greek Septuagint, *κεχριστος*.

Christ comforteth St. JOHN with the majesty of his title: "Fear not, I am the first and the last," which words were spoken by "one like unto the Son of Man" (Rev. 1:17); and he also saith, "I am Alpha and Omega, the beginning and the ending, saith the LORD, which is, and which was, and which is to come, the Almighty" (v. 8).

But the Jews could not believe on Him, because, as ESAIAS had said, God had blinded their eyes, hardened their hearts, &c.; which "things said ESAIAS, when he saw his glory, and spake of Him." (John 12:41.) The glory of Christ that ISAIAH saw, was in the year that UZZIAH died, when he "saw the LORD (יהוה, JEHOVAH), sitting upon a throne high and lifted up. . . . and one [seraph] cried unto another, and said, Holy, holy, holy is the LORD of hosts."—(Isa. 6:1-3.) This was the same Christ in whom dwelt "all the fullness of the Godhead bodily." (Col. 2:9.) It is of Him that PAUL testifies, when he says, "God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. 3:16.) And he says to the elders of the church of Christ at Ephesus, "Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with his own blood."—(Acts 20:28.) Again, PAUL doth magnify the Jews when he saith of them: "Out of whom as concerning the flesh, Christ came, who is over all, God blessed forever" (Rom. 9:5); and when JESUS spake unto THOMAS, "Thomas answered and said unto him, My Lord and my God." JOHN testifies of Him that "this is the true God, and eternal life." (1 Ep. 5:20.) And unto him the Father saith, "Thy throne, O God, is forever and ever." (Heb. 1:8.) The Father "hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father." (John 5:22, 23.) Thus it was presented to JOHN in vision, when he heard "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, honor, glory, and power be unto Him that sitteth on the throne, and unto the Lamb, forever and ever." (Rev. 5:13.) And yet "it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. 4:10.)

While the Scriptures are so full of testimony respecting the exalted glory and majesty of Him "who spake as never man spake," they are none the less indicative that when he came down from heaven he laid aside the glory for which he prayed when he said, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (John 17:5.) Surely He could be no other than the Son of God who came into the world not to do his own will, but the will of Him who sent him. This exalted claim, His glorious Sonship, and the Divine attributes claimed by Him, the Jews and Socinians deny; and denying these, they array themselves against Him, thus becoming in league with anti-Christ, warring against the Lamb, seeking to pluck from His kingly head the many crowns so rightly His. Take from Christians their Saviour, and they have no Mediator between them and God. Take from Christ His Omnipresence, and we should lose the gracious assurance that he would be with us, even to the end of the world. Take from Him His Omniscience, and we should have no assurance that his eye at all times rests upon us, to pity our wants, and behold our distresses; and take from Him His Omnipotence, and we should have no assurance that he could succor us in every hour of peril. As it is, we can draw nigh to the Father through the Son, knowing that we have a Saviour who is able and willing to save all who come unto Him, even to the uttermost—knowing that he sees us at all time, and heareth all our petitions, even to the unuttered thoughts of our hearts. Deny him these divine attributes, and we may well exclaim with MARY, "They have taken away my Lord." It is a blessed privilege in this warfare to be permitted to do battle on the Lord's side, and vindicate his glorious character.

The descendants of those who crucified JESUS still regard him with all the spiteful malice which inspired their fathers to smite, spit upon, and slay Him. We have seen the scriptural testimony to this great and glorious character. We have seen what the Jews reject, and therefore can have some faint conception of the enormity of their guilt, in rejecting Him as "the Son of God." With all this guilt resting on them, and unrepented of, is it possible to suppose that they will be restored again to God's favor? They cannot be, without a full and thorough abasement before the crucified One, and an acceptance of Him a

their LORD and SAVIOUR. Without such repentance therefore, we can look on the erection of a synagogue by them in Jerusalem, as no evidence of their return in any great numbers to the land of Palestine. We may not be permitted to open the leaves of the Book of the future on which its import is clearly written. God has doubtless permitted it for some wise and glorious purpose. We see in it evidence of the near termination of their servitude among the nations. With the termination of that period, or in near proximity with it, the glorious future opens with most cheering hope. With the events that thicken and cluster around that interesting point, we see the second advent to earth of the Son of man—coming now, not to be scourged and spit upon, but as a glorious KING to take to himself his great power, and to reign. We may not be able to discern all the successive steps in the ushering in of the kingdom of God—their duration or succession,—modesty forbids our dogmatizing respecting them. And with such brightening prospects in the near future, we can afford to "serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even JESUS, which delivered us from the wrath to come." (1 Thess. 1:10.) And when the seventh angel shall sound, and "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign forever and ever," may we with the four and twenty elders, fall on our faces and worship God, "saying, we give thee thanks, O LORD GOD ALMIGHTY, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned." (Rev. 11:15-17.)

This brings us to the remaining portion of the subject, which involves the question, Are there any predictions of the conversion, and consequent restoration of the Jews?—(To be continued.)

To Correspondents.

EDWARD RAYMOND.—Your justification of G. J. ADAMS, the disguised Mormon, amounts to nothing in our view. Your argument that we are not to enquire what a man *has been*, but what he is *now*, is not valid; for the best guaranty a man can give for the future is his past history. It is true that on repentance we should be ready to receive any; but we must have evidence of repentance. But no matter how thorough one's repentance may be, it does not therefore follow that he should be received as a teacher. It is very easy for a man so to fall, that he shall be forever after incapacitated for such a station. The case of ADAMS is such an instance. Christian charity does not require that he should be placed in a station he has unfitted himself to occupy. Our whole experience has shown us how unsafe it is to trust too much those who have once been overcome by the enemy. They should ever after be content with a very humble position. But in the case of ADAMS, we do not know that he claims penitence for his former vile and abominable practices.

J. TRUESDELL.—You enquire, "if man was immortal in Eden, when was he rendered immortal?" We reply, he was thus created. You ask, "Were not the fruits of the earth given him for food?" Yes, say we. We think we perceive your difficulty; it is in supposing that immortality was something inherent in man. This is a great mistake; it is exemption from the consequences of death. Had ADAM never sinned he would never have died. Consequently his state would have been immortal. When he sinned he ceased to be immortal, because he became subject to the curse. Man cannot cease to be subject to the curse until the resurrection. Consequently they cannot regain immortality till then. The wicked will never cease to be subject to the curse, but will go away into everlasting punishment, ever subject to the second death. Consequently they will never become immortal—the Bible term immortality having a more pregnant meaning than of mere eternal existence. The body of the SAVIOUR was created mortal, because he came into the world to bring life and immortality to light through the gospel, to rescue us from this fallen state, and to do this it became him to be created as we are: not as ADAM WAS.

ADAM must have been created a model man: hence his fall was so awful. The progression you speak of is a progress in knowledge and love, not in stature.

The only idea ADAM could have of the death threatened him, which he was to suffer the day he sinned, must have been derived from what he did suffer on that day. He must have regarded that as the death threatened, or that the devil spoke the truth when he said he should not surely die, i. e. on that day, and which many believe in preference to the plain word of God that he should.

We have no evidence that the beasts would have been subject to death, had not sin entered the world.

BRO. F. GIANVILLE.—Should be happy to have you do so.

Correspondence.

Buy the Truth.

O buy the Truth! the Pearl of great price,
More precious than jewels of gold;
'Tis fraught with wisdom and heavenly grace,
And hallow'd by prophets of old.

O buy the Truth! the boon from above,
Which God in his mercy hath giv'n—
Reveal'd to man by angels of love,
To guide the erring to heaven.

O buy the Truth! 'Tis a treasure deep,
Which is found not in mines of ore;
Too precious to sell, more lasting to keep,
Than earthly gems of richest store.

O buy the Truth! the Light of the soul.
Whose radiant beams shall dispel
The darkness of sin, from pole to pole,
And illumine the prisoner's cell.

O buy the Truth! the celestial Sun,
That warms the hearts of the pure,
Imparts life to the weary and lone,
And inspires the hopes of the poor.

O buy the Truth! the Anchor of Hope,
Which never gives way in the storm;
Maintains its strength, as the soul looks up,
From the perils of life to its home.

O buy the Truth! the Water of Life,
Whose pure streams do peacefully roll
From the Fountain of joy and of health,
Refreshing and cheering the soul.

O buy the Truth! the Star that will shine
Still brighter when night passes away;
Nor grow dim in the evening of time,
For it shines at dawn of the day.

O buy the Truth! cost what it may,
And seek it where alone 'tis found;
'Twill be to thee the living way,
"Shedding its sacred halo round."

N. HERVEY.

Legislative Conferences.

1. *What is a legislative body?* Before answering this question, I propose to consider what a *primary*, or *normal* assembly is.

Let us look at civil society. It is a custom in this country for political parties to meet in their respective towns and wards, for the purpose of nominating their candidates for office, and to transact such other business as may be necessary for the furtherance of their plans, to secure the election of their candidates. By common consent, and to facilitate the object of their coming together, they appoint a chairman, or moderator, secretary, etc., and conform, for the time being, (is there any danger of their becoming monarchists!) to certain rules, commonly called "parliamentary rules," appoint committees to act in their behalf, even after adjournment, etc.

When their business is accomplished, they adjourn and go home. From that moment they cease to be a body of any kind. Who ever thought of calling them a legislative body? Nobody! They came together under no constitution and by-laws, adopted and left none behind them;—they simply met and regulated their conduct while together, by their sense of propriety and courtesy, just as men meet in the streets, or other public places. One object brought them together; that object attained, they dissolve and go home. They have but one test of fellowship—their political creed.—Are you a Whig?—are you a Democrat? This answered, the question is settled. Their right of citizenship gives them the right to assemble. The object of assembling determines the character of the meeting. If they came together to make laws, as in a pure democracy, that would be another thing. The constitution of our country gives the people the right to thus assemble and concert plans for united action; not a constitution and by-laws belonging exclusively to these meetings, for they have none.

We are now prepared to answer the question, *What is a legislative body?*

It is a body of men assembled together for the purpose of making or enacting laws or rules, for their own and the government of their fellow men.

The act of assembling may be in two ways. 1. It may be a primary move, emanating directly from the people themselves, (which would be a pure democracy), or originating with them, but enacted by representatives, chosen by the people, (which would be a republic), assembling without a constitution, but for the purpose of enacting one, as in the case of the late French National Assembly; or it may be under and by authority of a constitution already adopted.—All meetings, after the first, and the adoption by the primary body of a constitution, are of the latter character.

Literary and religious societies are legislative. Masonic, Odd Fellows, and Sons of Temperance—in fine, all societies, of whatever name, or character, which convoke under a constitution peculiar to themselves, are legislative. But what makes them legislative? I answer—*They make terms of membership.* Odd Fellows and Sons of Temperance have theirs; debating clubs and literary societies have theirs; missionary, tract, Bible, and education societies have theirs. The question, whether these are right or wrong, is another thing. We are looking at the facts. No person can be a member except he complies with the terms, whatever they may be. True, it is voluntary with every man whether he will comply. But the penalty for refusing is, he is shut out of the society. These rules and penalties, understand, originate with the societies, or organizations themselves. These societies, too, have their standing officers un-

der their constitution. These formularies make them "permanent organizations."—legislative bodies.

Such are nearly, if not quite, all the ecclesiastical bodies in the world at the present time. All the Protestant bodies I am acquainted with, in America, have something similar as the basis of their compact. The bishops and presbyters of the Episcopal church assembled in New York, one year ago, did not hesitate to call themselves a legislative body. The General Assembly of the Presbyterian church has its stated officers, who hold over from meeting to meeting. So of the Congregationalists, Methodists, Baptists, etc. etc.

We need not protract a matter that is so perfectly plain. We have seen, 1st, what a primary, or normal meeting of individuals is, and what steps are necessary to constitute them a legislative body. We are now prepared to inquire, in the

2d place, if there exists, at the present time, any such body among Adventists in this country. I deny the existence of any such body. There is not even an approach to it. All the meetings I have attended, and all the reports of those I have not, which I have read, have shown them to have been simply normal, or elementary, like the normal gatherings in civil society, and like them, when the object which brought them together was accomplished, they resolved themselves back into their analytical state.

How unlike Episcopal Conventions, General Assemblies, Synods, Presbyteries, Classes, Triennial Conventions, Tetrennial and Sexennial Conferences, with their bishops, standing moderators, stated clerks, scribes, and corresponding secretaries, have been our simple, spontaneous gatherings of brethren and sisters, to talk and pray about the kingdom of God! God save us from that fastidiousness which would deprive us of even this privilege, while waiting for our coming King. Truly, as Bro. Smith says, "it is possible to strain out a gnat in these days."

But you passed resolutions. Just so. Who does not? Do you not "Resolve, Resolve?" What is the difference pray, whether you "Resolve" in your study, chamber, editorial closet, by yourself, singly and alone, write it out, publish and send it abroad for the concurrence of your brethren, or in a meeting of your brethren, propose the same for their united concurrence? Brethren may get up in conference meetings and tell their brethren their resolutions, yea, they may declare they will not fellowship certain doctrines and practices, and it is all well enough; but let one propose the same, *viva voce*, or in writing, to his brethren, for their concurrence, and instantly some argus-eyed conservator of Christian liberty makes the wonderful discovery, that it is legislation and proscription! Will wonders ever cease!

What is the nature of the act? Is it legislative? No. The principle is the same, whether it be done by a single individual, or by a number of individuals, assembled together. A resolution is a determination by any one to do a given thing. He puts the same in form, and presents it to his brethren for their concurrence—an expression is taken whether he will or not. If they do, it becomes the determination of the whole. So the *faith* of individuals may be expressed.

But it is said, these meetings are designed to exert an influence over brethren, and this is a sort of legislation after all. I answer—What does a Christian live for, if not to exert an influence over others? What does he write for? What does he speak for? The objector himself acts continually on the same principle. Where is the difference, except in degree? If one may do it, two may, either singly or unitedly. The right to do a thing individually, gives the right to do the same collectively. And, *vice versa*, what we have no right to do in our individual capacity, we have no right to do collectively. Here I stand.

But, lastly, what scripture is there for such meetings? What scripture! Dear man, where is your Bible? or how have you read it? God's people, under the old administration, had three "annual, or anniversary conferences," yearly.—One at the passover, a second at the pentecost, and the third in the seventh month. (It was at the second of these that God poured out his Holy Spirit so remarkably.) The apostles had one, at least, exactly like ours, except that they went further than I would dare to go, unless I could say as they did, "It seemed good to the Holy Ghost and to us," etc. Read 15th chap. of Acts. This is enough. We have Bible example for "annual," special, (or any other), "conferences," we may wish to appoint. Let him that dares say, Why do you so? He must meet it at the hastening judgment. If our good Lord does not come next spring, I hope to have the privilege of meeting my old and tried brethren from all parts of the land, that our hearts may be mutually refreshed and encouraged. But I would rejoice more to receive along with my brethren a new anointing from on high, something like that enjoyed on the day of Pentecost.

When God Almighty is thrusting out of his temple the head of all spiritual legislation and tyranny, I think we who are waiting for the Great Head and Lawgiver, will be slow to throw ourselves in. Soon great voices will be heard in heaven, saying, Let us be glad and rejoice, for the marriage of the Lamb is come. God grant it. Amen.

Your brother, waiting for the Lord.

G. NEEDHAM.

Albany, Dec. 20th, 1848.

Letter from Bro. J. M. Wilson.

J. V. HIMES—DEAR SIR—I regret that it should become necessary to devote so much of your paper to unprofitable disputation. I am confident that you misapprehend the wishes of the readers of the "Herald" generally in supposing that they expect or desire you, under any circumstances, to assume a controversial position, except on the great question, I am confident it does not conduce to edification, or tend

to increase and cherish those habits of thought and feeling which best fit us to meet, as we all desire the issue which is just before us. My views in relation to the state of the dead, immortality, and the fate of the wicked, are not the same as yours; but I have never felt it becoming in me to dogmatize in relation to doctrines which are expressed figuratively, or in relation to subjects that we cannot fully comprehend, and in relation to which we are only capable of obtaining a glimpse of the truth. That the righteous will attain to a glorious resurrection and immortality by Christ at his coming; that the enemies of God will be judged and suffer a doom too horrible to be conceived or expressed, we both believe, and all who are contending in relation to the mode and manner. Surely it would seem that either view presents motives enough to escape from such a doom. Why should men who believe in punishment ending in destruction, and those who believe in never-ending misery in conscious existence, and at the same time believe that the doom of all men, for weal or woe, will soon be settled for eternity, contend at all, except to see who shall do the most to arouse a sleeping world to realize the last great truth. If it is true that the last sands of this age are now running out, all other truths sink into insignificance compared with it; and surely no one, did he fully realize it, could be induced to abandon it for the promulgation of any other truth, however important, considered in other relations.

I heartily approve of your repeated determination to adhere to the original design of your paper. I do not wonder that you have occasionally suffered yourself to be diverted from the course proposed, for I am aware that no one can fully appreciate the trials you are subjected to from your peculiar position. I trust no trials will drive you from the firm advocacy of what you believe to be the truth. I expect an editor, or preacher, to express his own views, not mine. It is my province to examine, adopt, or reject, according to the light I can obtain upon the subject. But I am reminded that I am writing to one who receives hundreds of letters a week, and that two lines would have communicated all that is important in this. My apology is the interest I feel in the subject, and in you as one of its most prominent advocates; from the fact, that you seem to me like an old acquaintance, from conversing with you so long through the "Herald." I have expressed myself freely as to a friend, and feel assured it will be received in the same spirit. Yours truly,

Chicago (Mich.), Nov. 27th, 1848.

Extracts from Letters.

From Claremont (N. H.), Dec. 6th, 1848.

DEAR BRO. HIMES:—Feeling still a deep interest in the blessed cause of Jesus, I am also much interested in perusing the "Herald," which is truly the herald of good news.

When I look over the world, and see so many wars, and preparations for wars, confusion and disorder among the nations, with pestilence and famine, the love of many waxing cold, iniquity abounding, and the strong and vigorous efforts that are made to paralyze the energies of God's dear children, by sowing discord and disunion among them, I am led to weep over the poor backslider, who has forsaken his closet and his God, and joined the world in all their fashions and gayety. I also mourn over poor sinners, who are going on, thoughtless and unconcerned, to the judgment, dreaming of long life, and that all is safe. But just before them is the awful precipice, over which if they plunge they are lost forever. O that men would be wise, and choose the better part, that never shall be taken from them.

I feel truly to rejoice, that God has heard the prayers of his saints in your behalf, and that he has permitted you again to go forth and comfort the little flock, who are looking, and waiting, and praying for the kingdom to come.

I have attended meetings at this place three Sabbaths. The brethren here have been much tried for the last four years. There are about eighteen or twenty brethren and sisters, who are still strong in the faith of his speedy coming. There seems to be an increasing feeling for poor souls, who must soon experience the plagues that will be poured out upon them, unless they immediately repent and turn to God. O who that possesses any of the mind that was in Jesus, can behold the present state of the world, and not feel for poor sinners! I pity that one who has no tears to shed, nor prayers to offer to God, in behalf of the impenitent.

The brethren here are now favored with the labors of Bro. Sherwin, who I believe is a very faithful young brother, and well calculated to feed the flock of God. Meetings are held regularly every Sabbath, and prayer-meetings twice during the week.

I never saw evidence more clear and plain, that we are right on the verge of time, than I do now; and I am pleased to hear of any signs or indications of souls returning to God. Go on, dear brother, and may you be sustained in all your labors of love, until you are called to receive your reward.

Yours in the blessed hope, R. T. RUST.

From Richmond (Va.), Dec. 7th, 1848.

DEAR BRO. HIMES:—My spirit is stirred within me while I look over the world, as Paul did over the city of Athens, and see it wholly given to idolatry, and beholding the many inscriptions, not to the unknown God, but to the many gods of this world,—of fashion, pride, avarice, speculation, worldly honor, and glory; in short, it is anything and everything but the true God that is the object of their devotion. In this situation I see them rushing on with railroad speed to the judgment. Oh! the awful day will soon arrive, and who shall be able to stand! In view of all these things, dear brother, I feel that necessity is laid upon me, and woe is me if I preach not the gos-

pel. And although I feel perfectly unable and unfit for such a work, yet I know that God is able and willing to give all the necessary aid, for where little is given little is required; he does not require anything at the hand of his creatures (if they will yield obedience to the grace already given) but what he will give them ability to perform; for he says, "My grace is sufficient for thee;" and, "As thy day is, so shall thy strength be." I am resolved, therefore, to go forward, in the name of Christ, and try to do my duty in the fear of God, trusting alone in him for help. I see that the field is ready to harvest, while the laborers are few. I read from time to time the Macedonian cry, from different parts, calling for some one to break to the hungry the bread of life, and I can but feel the weight of the call. O when will all of God's dear children awake to righteousness, and sin not, by giving the cry, "Behold, the Bridegroom cometh," and proclaiming that the hour of his judgment is come! Many have done it, but, alas! they have become weary in well doing, and have gone to sleep, or have lain down at ease in Zion. May God help them speedily to awake and arise, that Christ may give them light, before they shall be called to awake to the judgment.

We want the "Herald" to be sustained, and will try to do the best we can for its support. Yours in hope of the glory of God, and the speedy return of our King in his beauty. H. H. JAMES.

From Lebanon, Dec. 15th, 1848.

DEAR BRO. HIMES:—I prize the "Herald" next to my Bible. It is the only medium through which I hear anything of that blessed hope. I am alone in this region of country, there being no one to sympathize with me in my views, or to encourage, counsel, or comfort with words relating to the blessed hope. The conversion of the world, a spiritual millennium, with all the kindred doctrines, are the popular themes of all our pulpits. It is, therefore, the channel through which that blessed truth is communicated, that keeps the subject alive, and encourages my soul; otherwise I might be carried away with the popular current. It is astonishing to our people that any one should believe the doctrine of the speedy personal coming of Christ yet, as though the doctrine originated with the poor, despised "Millerites," and should have passed away with the calculations of fallible men. But while the specified time is passed, and the clergy and editors are still disseminating the deluding doctrines of a spiritual coming of a spiritual King, to reign in a spiritual kingdom, &c., and continue thus the peace and safety cry, the real time—God's time—is not passed, but is rapidly drawing to a close, when the deluded "Millerites," that is, those who are truly the faithful of the Lord, will be able to exclaim, in the language of the prophet, "Lo, this is our God, we have waited for him," &c. They are rejoicing now, knowing their redemption draweth nigh. Soon will they see the King in his beauty; for the Lord Jesus Christ will soon be revealed with his holy angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel, when he shall come to be glorified in his saints, and to be admired in all them that believe. I hope and pray that the "Herald" may be sustained. May the Lord bless you in your arduous labors.

I am yours in the bonds of Christian love,

E. RABER.

From Bro. R. V. Lyon.

DEAR BRO. HIMES:—The special messengers of the last message of mercy have everything to encourage them to pursue their journey, that a mind, enlightened by the Spirit of God, could desire. If we turn our attention to the word of prophecy, we find that the greater part of it has become a matter of history;—all that remains to be fulfilled, are those events which are connected with the coming of the King of kings. If we turn over the pages of the book of nature, the evidence there is conclusive that we are on the right track. Or if we explore the moral and political world, everything we behold declares that the day of wrath is upon us. To doubt this, would be as rash as to doubt the existence of a God, and the truthfulness of his word. I am fully satisfied that no individual who has had light upon the glorious truth of the promised restitution, can go back, at the sacrifice of those mighty arguments which the great Head of the Church has put into our possession, to yield against the strongholds of infidelity, and to bear upon the consciences of men, in order to influence them to ground their arms at the feet of Jesus, and venture all upon his atoning blood, that in the day of burning they may stand among the blood-washed throng on the sea of glass mingled with fire.

Dear brother, let us pursue our journey, and prove to both friend and foe our confidence in God's word by our works. Soon, very soon, we shall have preached our last sermon, and fought our last battle. Glory to God, the victory will be won, and on the heights of Zion we will meet, where crowns of righteousness shall forever sparkle on our brows, and harmonious music flow from our gladsome tongues.

From West Vienna (N. Y.), Dec. 16th, 1848.

BRO. HIMES:—I wish to write a few words in regard to the soul. It appears to me that there is no immortality belonging to the wicked at all; for saith the Saviour to the Jews (John 6:53): "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And as Christ only hath immortality (1 Tim. 6:16), dwelling in the light, and as he, Christ, hath abolished death, and hath brought life and immortality to light through the gospel, &c.; and as the Saviour said, "Whoso eateth my flesh and drinketh my blood, hath eternal life;" and Rom. 8:10—"And if Christ be in you, the body is dead, because of righteousness;" &c. Here, then, I believe that the true Christian receives immortality and eternal life in his soul, when he receives the spirit of

Christ. And I believe it will be with the soul of the true Christian when the soul leaves the body, and in a conscious state, too. But in regard to the wicked, (1 Cor. 15:26,) the last enemy that shall be destroyed is death. Rev. 20:14, 15—"And death and hell were cast into the lake of fire." This is the second death with all the wicked host—this is the last enemy. Look at the 21st of Revelation, the five first verses, and in a special manner the 4th and 5th vs.—"And he said unto me, Write, for these words are true and faithful." Here, then, is the sanction. Look at Num. 14:21, Dan. 2:35, 7:27, and Psa. 37:10. Thus you see that all the wicked will be destroyed from off the earth, with death, too, with sin and all its defilements, and the body of the true Christian will be raised in the resurrection a spiritual and immortal body, like Christ's glorious body, &c.

I wish to have my letter published in the "Herald." If you don't wish to publish my letter, please send my money back again, and stop your paper.

SILAS WELLS.

From Canaan (Vt.), Dec. 14th, 1848.

DEAR BRO. HIMES:—I notice that Bro. — and his associates find fault with the "Herald" for taking them in their own play; and yet not exactly in their own play, for while they have been trying to sow discord among the readers of the "Herald," the "Herald" has said but little for or against them, till very recently. Although your course has undoubtedly been just one, yet I feel very sorry that you should be under the necessity of so doing. But if such things must be done, please shove the windows a little higher, and give the old windowpane—the word of truth—a little harder blow. If there should be a rush, and some of the genuine coin should start with the counterfeit, I think the pure would stop short of the windows. If the wind should carry away the chaff, no matter. I believe in the annihilation of the wicked after the second resurrection, as they do; yet I would not justify them in trying to scatter the Advent ranks.

S. R. DENNETT.

From St. Armand (Vt.), Dec. 15th, 1848.

DEAR BROTHER:—I feel to praise God for the light that is reflected from his word on the prophecies and the signs of the times, showing that this world is about to end. Soon, if we are faithful, shall we hear our Father say, "Come home." Praise the Lord for such a hope as ours. "We are almost there." We are living in a perilous time, when it requires the whole man to serve God, and be ready for the coming judgment. Let us hold fast the faith we have attained, and persevere in the cause of God, and we shall soon receive a crown of life. I have for several years been endeavoring, in my weak way, to overcome the great torrent of opposition that I have had to contend with in this section, and by the help of God I have been preserved from the iron grasp of the enemy.

Yours in faith and love,
J. TITTEMORE.

From London (C. W.), Dec. 10th, 1848.

DEAR BROTHER:—The "Herald" comes regularly to hand, and surely I find it, as formerly, a blessing. I hope I shall never again be deprived of its perusal. But, brother, cannot you get rid of this controversy? It is not what a lover of God's word wants. If we believe that Christ is soon to come to make up his jewels on earth, what matter to us whether we are conscious or unconscious, if we have a part in the first resurrection? May the Lord prosper and bless you in your arduous duties; and instead of quarrelling among ourselves about the destruction of the wicked, soul and body, let us look to the salvation of our own souls. May the God of peace sustain us, and eventually bring us off more than conquerors through Christ, who suffered and died for us.

S. MORRILL.

From Low Hampton (N. Y.), Dec. 10th, 1848.

DEAR BRO. HIMES:—Our little flock are preparing a place of worship, a little west of father's house, which, if the weather continues favorable, we hope to meet in a few weeks. There is a good state of feeling in our church; some among the youth are tender and somewhat affected as to the necessity of getting ready to meet our Lord. We hope the Lord will soon favor Zion, by relieving her from all her trials on earth, and placing her out of the reach of the adversary. Father says, hold on, and fear not. Opposers will all be lost in fog soon, through their own scripture applications. Father thinks, that on the question of the first resurrection, as well as on the great truths connected with the Advent, we are on the ground of truth. He thinks we have Christ, Paul, Peter, &c., on our side, and need not fear what man can do. You must hold on, and keep to the question to the end.

WM. S. MILLER.

A brother writes as follows:—"Please accept my thanks for the offer you made. I am still able to pay for the paper; were I not, I would sooner deny myself of some comfort of life, in order to have the paper and pay for it. I do believe that many of the subscribers are counted among those that are notable to pay, and hence receive it gratuitously, from the fact that, if the true cause were known, having neglected to pay as their subscriptions became due, the amount accumulated until their bills look so large, they beg to have them cancelled, feeling unable to meet them. By paying every volume as it becomes due, being only one dollar, they would not feel it, and the office would be less burdened."

We could fill our paper with commendatory notices like the following. They are most cheering to us, coming as they do in the midst of the most strenuous opposition, and will doubtless be so to our friends, who have the unity and good of the cause at heart.

A brother writes from Lower Sandusky, under date of Dec. 13th:—

Your solicitation to hear from all subscribers against the first of January, has prompted this communication. To one so firmly planted upon the doctrines so ably vindicated in the "Herald," its privation would nearly be equal to that of animal subsistence. I read much, being favored with the perusal of five or six periodicals, and being little able to work. I have, therefore, a just right to judge, and can appreciate the merits of the "Herald." Save one objection, it makes the most wise, scientific, eloquent, and strongly religious selections of any paper in the Union. Nor is the objection I have alluded to properly an objection, considering the necessity there has been for a vindication of character against uncalculated slander. But as the green-eyed monster seems to be stung by its own fangs, it is less likely to vent its poison upon others; a prospect of its short life promises room for better subjects in your valuable paper. Wishing, therefore, to witness its complete triumph, I pray you may be enabled, without much loss on my account, still to grant its perusal to one who will, in five short years, measure out his three score years and ten, and to whom it is a most exhilarating support.

Bro. G. Russell, of McGrawville, Cortland Co., N. Y., writes:—

I consider the "Herald" to be the best paper that I know of. The subject matter it contains is the one hope and faith of the gospel, the present truth by which we are sanctified; therefore it must and will be sustained, in spite of all who oppose. I feel much edified and encouraged in perusing its columns. In short, let me say, that my sympathy is with you in your trials and labors of love.

A brother in Roxbury, Ct., says:—"Few and far between are the opportunities enjoyed in this place to hear from the lips of the living preacher the proclamation of the coming kingdom, for which reason the "Herald" is very highly prized, and will be as long as it continues to be the "Advent Herald." To leave the great and important theme, the coming of the King of Glory, to discuss the question whether the dead are conscious or unconscious till the resurrection, seems out of place for those who believe that the great day of the Lord is just upon us. If that day was a thousand years off, then there would be more reason for the discussion than now."

Bro. J. T. Horne writes from Wolfboro', N. H.:—"I think the 'Herald' is richly worth the little sum I pay for it yearly. It is a rich medium by which I can receive intelligence from many of the faithful heralds engaged in sounding the cry, 'Behold, the Bridegroom cometh.' That is much better, at least for me, than controversy, which I think we have no time for. I am pleased with the 'Herald,' in the main, though I hate controversy."

Bro. T. E. Mayo, writing from Hardwich, Mass., says:—

I have received the "Signs of the Times" and the "Advent Herald" about seven years, and I do admire the course and manner the Adventists have taken. I perfectly agree with you and the Albany Conference. Being alone in this region, and having experienced some trials, I can sympathize with you and the Advent brethren. But my faith is not shaken. I expect that when he, who is our life, shall appear, I shall appear with him in glory.

Bro. J. Holden, of Feltonville, writes:—"Although differing somewhat with you on minor points, I feel none the less love for you, and forget not my indebtedness to you for your great and arduous labors for the spread of that most blessed of all doctrines, the near personal coming of our glorious King. And that he may bless, strengthen, and encourage you in your efforts, is the sincere wish of your unworthy brother in the hope."

Bro. C. Leavitt, writing from Rye, N. H., says:—"If the brethren and friends do not respond to you call, so as to relieve your office from embarrassment, let us know it, and we will do something more, for the brethren here are in good circumstances, and prize the "Herald" highly. Our brethren are all of one mind about it; they think it the best paper in the country, and are able and willing to help support it. We are not disposed to give much heed to the "lo heres" or "lo theres," but to seek the truth, and get it, and not turn from it to fables."

Bro. Robert Wilson writes from Killbuck:—"I never have seen the time that the "Herald" did not bring glad tidings to my soul. I wish you to continue to send it to me until I inform you I wish it no longer."

Bro. S. Gerry writes from Cabot, Vt.:—"I am much pleased with the "Herald," and the manner in which it is conducted."

A sister writes from Hempstead:—"Your valuable paper is the source of great comfort to me. I feel that I cannot do without it. Please send it to me as long as you are permitted to publish it."

The above extracts, a few only of a large number we have received, are sufficient to show, that our labors are not wholly unappreciated. We shall strive to continue deserving of the approval of our judicious brethren.

Obituary.

DIED, in August last, in the town of Jackson, Me., in the 56th year of her age, Sister RION. She experienced religion in Salem in early youth, and lived the life of the righteous. She lived to see the most of her large family grown up, and died in a blessed hope. "I heard a voice from heaven saying, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labors, and their works do follow them."

Miscellaneous.

JUST AS YOU ARE.

Anxious sinner! if you would save your soul, hasten to Christ, just as you are. Just as you are; for he came to save you just as you are. Had there been no sinners, he had never made atonement; he had never invited men unto himself; he had never authorized the offer of mercy. If you come in any other character than that of a guilty, ruined sinner, you mistake the grand characteristic of the Christian religion, and will assuredly never experience its blessedness.

Just as you are; for you will never be better prepared. You have spent a whole life-time, long or short, in trying to make yourself good, but God has you more and more, as you go about to establish your own righteousness. All you can do has no merit, and will never propitiate the favor of him from whom alone must come your blessing.

Just as you are; for he waits to be gracious to you. He has invited you as a sinner; why should you wish to present yourself in any other character? Can you doubt that such graciousness will secure your assistance as soon as you come unto him?

Just as you are; for his grace is infinite, and cannot fail to cover the whole extent and enormity of your guilt. Did he not know the whole case of ruined sinners, when he undertook the work of redemption? Has he not all fullness in himself, and can there be a case so desperate that he cannot rescue and save?

Just as you are; for it is only as a sinner saved that you will have any disposition or capacity to rejoice or to join in the blessed anthems of the redeemed. O! what is the theme of their present and their eternal praises, but the grace that has made them clean in the blood of the Lamb!

Just as you are; for he may not wait longer if you delay. Oh! hell is peopled with those who have refused until the compassionate Saviour has turned from them, and wept over their infatuation that decided their ruin.

Just as you are; for you have nothing else to give.

Penances are of no account with him; all your righteousness is as filthy rags; even your confessions and lamentations, and self-reproaches render you no more acceptable in his sight. It is only your polluted soul that he wants, and only that you have to give. Oh, then, wait no longer, but make the resolve to go to Jesus just as you are. Give yourself up to him, to be saved just as he sees fit to save, and say,

"Here, Lord, I give myself away,
The all that I can do."

Relig. Rec.

THE WAY OF THE CROSS.

Every one that gets to the throne must put their feet upon the thorn. We must taste the gall if we are to taste the glory. Whom God justifies by faith he leads into tribulations also. When God brought Israel through the Red Sea, he led them into the wilderness; so when God saves a soul he tries it. He never gives faith without trying it. The way to Zion is through the valley of Baca. You must go through the wilderness of Jordan, if you are to come to the Land of Promise. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all that God permits them to do is to suffer. Go round to every one in glory—every one has a different story, yet every one has a tale of suffering. One was persecuted in his family, by his friends and companions; another was visited with sore pains and humbling disease, neglected by the world; another had all these afflictions meeting in one—deep called unto deep. Mark, all are brought out of them. It was a dark cloud, but it passed away; the water was deep, but they have reached the other side. Not one of them blame God for the road he led them.—"Salvation is his only cry. Is there any of you, dear children, murmuring at your lot? Do not sin against God. This is the way God leads all his redeemed ones. You must have a palm, as well as a white robe. No pain, no palm; no cross, no crown; no thorn, no throne; no gall, no glory. Learn to glory in tribulation also. "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—McCheyne.

CAUTION AGAINST PRESUMPTION.

There is no encouragement for us to continue in sin, because of the faith of good men. If David falls, he must begin afresh, repent anew, cry, like a poor sinner who has never repented before. "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions." "Create in me a clean heart, O God, and renew a right spirit within me." If Peter falls, he is not to presume, "O, I have been a believer; I cannot finally fall away;" he must go out, and weep bitterly. If Job falls, his former bearing, profession, knowledge, are as nothing; he must begin again; he must learn to abhor himself, and repent in dust and ashes. I urge this with earnestness. The doctrines of grace, which are the very glory of the gospel, must not be perverted into encouragements to licentiousness. Mistakes on this point are not uncommon. There are some who say to themselves, "O, I have heard of God; I know the plan of salvation; I have correct views of divine truth; I have heard the most eminent minister: surely I am not a babe in Christ; no need for me to be laying again the foundation of repentance from dead works." But if your knowledge and hearing with your profession and attainments, have not kept you from returning to sin, you have need to repent quite as much as, perhaps more, than that poor sinner, who

for the first time is smiting upon his breast, and crying, "God be merciful to me a sinner."

"I will arise and go to my father!"—With a soul in such danger, with such a God and Father, such a Saviour, so great a salvation offered, I cannot hesitate; I must, I will go: I will take with me words, I will say in secret to him who seeth in secret, Great and glorious God, pity a vile sinner! No! I bring thee a perverse heart; I lay before thee a gift which I myself abhor; yet look upon this loathsome thing; have compassion upon this guilty soul! Father, take it: Jesus, present it: cleanse it first in thy own blood, create it anew by thy Spirit; transform it, chasten it, do with it what thou wilt: only pity, pardon, save my poor soul! Repentance begins before saving faith, yet is improved and deepened after it, and by it. Let us go, and in secret, humble ourselves before God, thankfully acknowledging repentance as a gift, and earnestly praying for grace that we may bring forth fruit meet for repentance.

Brethren, there is joy in heaven over one sinner that repenteth. Has there been, shall there be joy over you? If angels pause upon their golden harps, to make silence for music sweeter than their own, it is when the sorrowful sighing of a soul repenting ascends to the ear of God, through the mediation of Christ. Have you given them that joy? If Jesus, surrounded as he is with praises, and glorious in happiness, feels a new satisfaction fill his sacred bosom, it is when he again sees of the travail of his soul, in another sinful soul repenting at the view of God presented in his cross. Has he that satisfaction in you? Leave that question on your conscience.—*Hambleton.*

THE MORAL OF SUFFERING.

Had I time, I might show how suffering ministers to human excellence; how it calls forth the magnanimous and sublime virtues, and at the same time nourishes the tenderest, sweetest sympathies of our nature, how it raises us to energy, and to the consciousness of our powers, and at the same time infuses the meekest dependence on God; how it stimulates toil for the goods of this world, and at the same time it weans us from it, and lifts us above it. I might tell you how I have seen it admonishing the heedless, reproving the presumptuous, humbling the proud, rousing the sluggish, softening the insensible, awakening the slumbering conscience, speaking of God to the ungrateful, infusing courage and force and faith and unwavering hope of heaven. I do not, then, doubt God's beneficence on account of the sorrows and pains of life. I look without gloom on this suffering world. True, suffering abounds. The wail of the mourner comes from every region under heaven; from every human habitation, for death enters into all: from the ocean, where the groan of the dying mingles with the solemn roar of the waves; from the fierce flame, encircling, as an atmosphere or shroud, the beloved, the revered. Still all these forms of suffering do not subdue my faith, for all are found to awaken the human soul, and through all I may be glorified. We shrink, indeed, with horror—when imagination carries us to the blazing, sinking vessel, where young and old, the mother and her child, husbands, fathers, friends, are overwhelmed by a common, sudden, fearful fate. But the soul is mightier than the unsparing elements. I have read of holy men, who, in days of persecution, have been led to the stake to pay the penalty of their uprightness, not in fierce and suddenly destroying flames, but in a slow fire; and though one retracting word would have snatched them from death, they have chosen to be bound; and amidst the protracted agonies of limb burning after limb, they have looked to God with unwavering faith, and sought forgiveness for their enemies.—What, then, are outward fires to the celestial flame within us? And can I feel, as if God had ceased to love, as if man were forsaken of his Creator, because his body is scattered into ashes by the fire? It would seem as if God intended to disarm the most terrible events of their power to disturb our faith by making them the occasion of the sublimest virtues.—*Channing.*

FOR EVER!

That is the crushing, overwhelming thought—for ever! Name but a time—ten, twenty, thirty, forty years—when, should we live, we may have the lost one restored to us—see the form, hear the voice, feel the hand, if it were only for a brief hour, just to tell what has occurred in the interval, and recount the changes wrought by time; suggest but a hope of even this and the bitterness of separation would be unspeakably lightened: but when you say for ever—that came what may—come any change, the most startling that can be conceived: but that no, the lost one can have no cognizance of it—cannot sorrow with us, though in the bitterest affliction—cannot rejoice with us, though in our heart bound with highest exultation—that (at all events, as far as this world is concerned) he is gone for ever—oh, fearful thought!—oh, thrilling contemplation!—oh, agonizing, unendurable pang!—*E. P. Russell.*

The Hingham "Patriot" says, the following most beautiful and touching inscription, may be seen on a grave-stone of pure white marble, in the cemetery in that town. The only words are these:—

"OUR MOTHER"

FELL ASLEEP

Nov. 12, 1840,

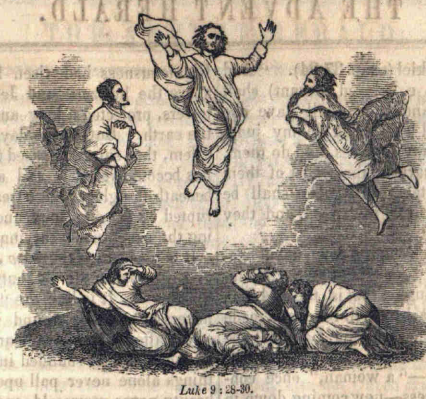
E. 51.

When will the morning come?

Reformation does not consist in an exchange of one sin for another, but in the renunciation of all sins.

Of all mysteries, the mystery of God's forbearance with man is the greatest.

ADVENT



HERALD

LUKE 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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The Luxury of Luxuries.

Go thou and wipe away the tear which dims the widow's eye; Be a father to the fatherless, and still the orphan's sigh; Help thou thy brother in distress with open hand and heart; Bar do thou this when seen by none, save Him who dwells apart; Rejoice with those of spirit glad, upraise the drooping head, And to the wretched let thy words bring back the hope long fled; Pardon as thou wouldst be forgiven, and for thy fellows live; Be happy in the happiness thou canst to others give; These are the heavenly luxuries the poorest can enjoy; These are the blissful languors of which men never die; Rich and poor, old and young, know this we should— The luxury of luxuries is that of doing good! Wm. Hurston.

The Work of the Messiah.

BY RIDLEY H. HERSHELL, PASTOR OF A CHURCH OF CONVERTED JEWS IN LONDON, ENG. (Continued from our last.)

Much has been written on the 53d of Isaiah; yet it is impossible, in an inquiry like the present, to pass it over in silence. The reception of this chapter by the Jews, is a standing proof how much the will has to do with belief and unbelief. Infidelity is not, as infidels pretend, from want of evidence, but from not seeking evidence: nay, in many cases, from a determination not to seek it, and to resist it when forced upon them. This chapter has been brought forward to the Jews by their opponents for the last eighteen centuries, as a conclusive proof of the claims of Jesus of Nazareth to be the Messiah; and yet they possess to this day no authorized exposition of this chapter! Many explanations of it have been given by Jewish authors; but none of them has been sufficiently satisfactory to the Jews at large, to deserve to be called the received opinion on the subject. Nothing can more clearly testify that this is the case than the expressive silence of one of their most sensible modern authors, David Levi, who gets over all difficulties by entirely omitting this chapter in his "Dissertations on the Prophecies of the Old Testament." He divides the book of Isaiah into fourteen distinct prophecies, and states that, "the ninth prophecy commences chapter 51:1, and is continued to the end of v. 12, of chap. fifty-two" (vol. i., p. 282); and that "the tenth prophecy commences chap. 54:1, and is continued to the last verse of chap. 55. (Vol. ii., p. 1.) What, then, I ask, is chap. 52:13, to the end of chap. 53? Is it not a portion of the book of Isaiah at all? No Jew will venture to assert this. Is it, then, no prophecy? This cannot be admitted, because it foretells future events as decidedly as any other portion of the prophet's writings. But it is clearly a prophecy which Mr. Levi thinks it wisest to let alone.

I cannot doubt that the utmost amount of Jewish skill has been expended on this chapter; and the product of it amounts to—nothing. Ought not this to make a reflecting Jew pause and inquire, Why is it so? It is undeniable that the ancient Jewish commentators applied this passage to the Messiah; and it is evident that the most natural construction demands that it be applied to an individual. An individual has appeared who is asserted to be the one here spoken of. Is this some obscure person who has passed away, and left no trace on the world's history? No; it is One whose name and history are known wherever civilization is found; it is One who has "turned the world upside down." Has, then, the individual in question cunningly adapted his actions to suit the predictions of this chapter? This might have been alleged had the prophecy

contained a detail of actions to be performed; but it predicts, not what Jehovah's "servant" was to do, but what he was to suffer, what others were to do unto Him; the fulfillment of which is beyond the skill of the cleverest impostor. I earnestly and affectionately appeal to my Jewish brethren, whether it is reasonable to set aside such claims without a full examination; whether it does not savor of a determination not to be convinced; nay, even of a fear, lest examination should necessarily end in conviction?

In this wonderful chapter, which is more like a history of Jesus of Nazareth, written after He had "poured out his soul unto death," than a prophecy uttered many centuries before His birth, we learn the atoning work of Messiah; that He was the true Lamb of the sin-offering, in whom all the types and shadows of the law had their fulfillment. This was His work of suffering and humiliation, that He might bring back fallen man to his allegiance to God; before He could establish His glorious kingdom in this revolted province of God's empire.

In the chapters that follow, the sin and oppression of Israel, with God's vengeance on their enemies, and the final glorious consummation, are dwelt upon alternately; the prophet, as his manner is, returning to narrate more fully the subject briefly noticed before. The work of Messiah is connected with these events by the declarations in 59:20, 61:1-3, and 63:1-6. The latter passage is an awful description of His coming in judgment, when He is "revealed from heaven in flaming fire, taking vengeance on them that know not God." 2 Thess. 1:7, 8. These concluding chapters of Isaiah, compared with their parallelisms in the other prophets, and in the New Testament, might furnish matter for a volume. I can only afford space for a few of them.

The state of the Jewish people, described in chap. 59, though in many respects applicable to them at various periods of their history, appears to me to refer especially to their condition after that restoration to their own land which we are yet expecting. It harmonizes with the account given in Zech. 13:8, 9; 14:1, 2. In both passages this state of things is mentioned as immediately preceding the advent of the Deliverer. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." 59:19, 20. Here is "the great and terrible day of the Lord" briefly hinted at; and then the "glory of the latter days" follows in magnificent detail. No attentive reader can fail to perceive the close resemblance between the latter part of chapter 60 and Rev. 21.

In chap. 65 there is the same allusion to an evil condition of Israel in the latter days, to which I have already adverted. A certain portion of them are charged with apostasy and wickedness, and contrasted with another portion, denominated the Lord's "servants" and "elect." In v. 9 there is a remarkable allusion to the Messiah, as King of Israel, that is generally overlooked, and applied both by Christian and Jewish commentators to the nation of Israel at large. "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains." Now the "seed out of Jacob" might be so construed; but the "inheritor of my mountains," is most distinctly in the singular. "וְיִשְׁרָאֵל וְיִרְמְיָהוּ" are collectives," says Henderson. This I deny as far as the latter is concerned. When the participle "וְיִשְׁרָאֵל" is used, it is put in the plural form. I could add several instances; but the fol-

* Or, as we should say, to Israel raised from the dead, in the new earth.—Ed.

lowing is the most striking, because the singular and plural follow each other in successive verses. "Is there no heir to Israel?" Jer. 49:1. Here יִרְמְיָהוּ is the singular. In the following verse, "Then shall Israel heir [or succeed to] them that were his heirs." Heirs here is in the plural, יִרְשׁוּ. I believe the Heir inheritor here spoken of to be no other than the Messiah, the Lord Jesus Christ; the true heir of David's throne; the true inheritor of Immanuel's land. For, if Israel at large were meant as this heir, why say "out of Judah?" It is not Judah alone that is to be settled on the mountains of Israel in the latter days; for "thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick;—I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel." Ezek. 37:19-22.*

I believe the threatenings contained, vs. 11-15 of this 65th of Isaiah, are not addressed merely to the apostate Jews of the latter day, but to nominally Christian and infidel nations, who will then be found confederate with them "against the Lord and against His anointed;" when it is said to them, "Associate yourselves, O ye people, and ye shall be broken in pieces; take counsel together, and it shall come to nought; for God is with us." Isa. 65:9. This great and terrible day is followed by the restitution of all things: "For, behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind." 65:17. This was the promise that cheered and supported Peter. But many Christians in these times shrink from the idea of a new earth, as if it were a carnal notion. The following statement of a recent commentator embodies an opinion very generally received:—"Isa. 65:17, 18. Creation is here to be understood not physically, but in a civil and religious sense. The subject is Jerusalem and the Jews. Their restoration will be like a fresh springing into existence; and the constitution to be established among them will be entirely different from their ancient economy."† But is not this explanation directly at variance with the inspired commentary on the subject? Peter is not speaking of an ecclesiastical polity when he says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up" (2 Pet. 3:10); he is speaking of a great convulsion of nature, similar to that when "the earth, being overflowed with water, perished."‡ In the view of such a convulsion, it would be strange indeed to urge the prospect of a new social, or religious constitution, as that which is to support men's minds during the dissolution of the elements of nature. If the new heavens and new earth of Isaiah be a social or ecclesiastical polity; then are those of Peter the same; and then, as a matter of consistency, not only must the heavens and earth destroyed by fire, be also a constitution or polity, but the perishing of the old world by water must also mean the overthrow of some civil or religious system. If one part be figurative, so must the whole. But we know that the flood was a real, and not a figurative

* When they are thus restored, v. 15th says they will dwell there forever, under David (Christ), their King. It will then be the eternal state.—Ed.

† Why, then, do not the promises apply to all the righteous?—Ed.

inundation; and, therefore, we believe that the "new earth" of Isaiah and Peter, is a real and not a figurative earth. It is to be a new earth, not in the sense of a substance newly called into being, but of a substance renovated—formed anew.

After dwelling on the glory and blessedness of the renovated earth in general, and Jerusalem in particular, the prophet again glances at the evil state which precedes this glory; and his language corroborates, in some measure, the views of those who consider that there will be a remnant of believing Jews in Jerusalem in the latter days, who will be the special objects of Antichrist's wrath, and of the persecution of their unbelieving brethren. "Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed." Isa. 66:5. If Gentile believers were here addressed, it is not natural to suppose that unbelieving Jews would be called their brethren. Another notion long entertained by students of prophecy is also strongly confirmed in this chapter; that the restoration of the Jews to their own land, previous to the second advent of Christ and final consummation, though it may include a considerable number of the nation, will yet be but partial; as it is here distinctly stated, that after the wonderful display of the Lord's glory, when He "will come with fire, and with His chariots like a whirlwind," (v. 15,) a great number of Jews are to be brought out of different countries to the holy mountain Jerusalem, for an offering to the Lord.*

Wonderful time, when "Jerusalem shall be a rejoicing, and her people a joy!" Alas! they have hitherto been a joy to none; they departed from the Lord, and rebelled against Him, until He was obliged, for the honor of His name, and the vindication of His character, to "make their plagues wonderful," so that the nations hissed at them, and made them a reproach and a by-word. But God hath promised that they shall be a joy; and has linked the blessedness of the whole earth with the blessedness of His chosen people. "Rejoice, O ye nations with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." Deut. 32:43. "At that time they shall call Jerusalem the throne of the Lord; all nations shall be gathered into it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." Jer. 3:17. Was this fulfilled at the return from the Babylonish captivity; and is it the present position and condition of the nations? †

I earnestly entreat my readers to do what I have neither time nor space to do for them; diligently to study those passages to which I have directed your attention, and to compare them with those parallel passages to which the marginal references and their own recollections will direct them. I feel sure they will be convinced that the work of Messiah was not only to redeem the souls and bodies of His people, but "to establish the earth," to "make all

* This must include only the pious; for (2 Thess. 1:7-10) "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

† No; it will be fulfilled in the new earth in the new Jerusalem. (See Rev. 21.)—Ed.

things new," to reign as king over a renovated world; to restore the outcasts of Israel; to gather the dispersed of Judah; to make Jerusalem a praise in the earth, and her people a joy.

We have next to consider the testimony of Jeremiah in regard to the advent and work of Messiah. There is an interesting peculiarity about this prophet, which is worthy of notice. He not only prophesied of Israel's approaching woe and degradation, and their ultimate deliverance by the Messiah, but he was brought deeply into the experience of the sufferings of Israel, and of the Messiah. Like the royal prophet David, he found the way into the valley of vision lay through that of humiliation and trial. He was indeed "the man who had seen affliction;" but he was also permitted to see a glorious termination to all the sorrows of his beloved people, in the days when "Judah shall be saved, and Israel shall dwell safely."

The Lord Almighty, who had known him, and destined him for a great work, even before his birth, was pleased to permit him to spend his early years in quiet and retirement, probably at his native town of Anathoth. Even after the delivery of his first prophecy, it would appear he had not attracted great notice; since, five years afterwards, in the eighteenth year of Josiah, when this king wished to inquire of the Lord, he sent Hilkiah, and the others, not to Jeremiah, but to Huldah, the prophetess: 2 Kings 22:13, 14. I do not conceive that this was simply because she dwelt in Jerusalem; because Anathoth, not being more than about four or five English miles from Jerusalem, the distance could be no bar in the way of sending to Jeremiah, had he been the prophet at whose mouth the mind of the Lord was usually learnt. I am rather disposed to believe that, as the strongest trees are of the slowest growth, so he who was to be set "over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant;" he who was to be "a defenced city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land," (Jer. 1:10, 18,) was kept in retirement from the busy scenes of the capital; that by meditation and communion with God, he might gain the strength that was needful for the arduous duties to which, in after life, he was to be called. Those young and fiery spirits, who think they cannot be useful in the Lord's cause, unless they press forward at once to occupy some prominent and important station, may learn from this, that the more the instrument is prepared and fitted for its work, the better able will it be for the highest and noblest service. How many a one, in riper years, has mourned the loss of that leisure and retirement, which, in his youth, he foolishly despised, and rashly abandoned!—(To be continued.)

The New Jerusalem.

REV. JOHN CUMMINGS, D. D.

The scenes first recorded in Rev. 21:1-3, 10-21, follow the Advent of Christ, and as plainly precede the long expected millennium.

First of all, as it seems to me, the earth will be purified by the last fire, as it is written in 2 Pet. 3:10, "The day of the Lord," that is, the day in which is fulfilled the promise of his coming, "will come as a thief in the night;" or, as it is elsewhere written, "Behold, I come as a thief." What then takes place on this day? "in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." The same startling event is also described in verse 12. "Wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat."

When this overflowing fire shall have wrapped the world, and consumed all that is in it, and, having done its mission, has passed away, Christ and his risen saints shall descend from their aerial glory upon the purified earth, called in verse 13, "the new heavens and the new earth;" and this descended company is here described as "the Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This glorious spectacle is just the fulfilment of the prophecy of Isaiah 65, 17; "For, behold, I create new heavens and a new earth. I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." The Apocalyptic description in this twenty-first chapter, is also the fulfilment of a kindred promise made

by the mouth of Ezekiel (chap. 37:24). "And David my servant (i. e. beloved servant) shall be king over them, and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. I will set my sanctuary in the midst of them for evermore. My tabernacle, also, shall be with them: yea, I will be their God, and they shall be my people."

This New Jerusalem coming down out of heaven, is just the sealed ones out of every kindred and tribe and tongue, that is, the 144,000,—those who had "washed their robes and made them white in the blood of the Lamb,"—the sackcloth-wearing witnesses, once all but extirpated from the earth—"a woman," once concealed in the wilderness—now coming down in their resurrection and holy bodies, like a cloud of glory, to reign on that earth on which they suffered so much and so long.

This scene is the realization of a vision thirsted for during eighteen centuries, Rom. 8:19,—the manifestation of the sons of God; "the adoption, to wit the redemption of the body;" and also of John 17:21, "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me;" and also of Gal. 4:26, "Jerusalem, which is above, is free, and is the mother of us all." The old Jerusalem is thus forgotten in the richer glories of the new, and the first Paradise lost in the lasting splendors of the second, and the "vision of peace" is no longer prophecy, but performance and blessed fact; all this erection of glory, magnificence, and beauty, shall rest and shine on that very earth which Satan has usurped, and sin has harassed, and clouds and darkness have hung over for so many thousand years of pilgrimage and evil. God's ancient city, the dim type, was called by expressive names: "the city of the Great King;" "City of God;" "Beautiful for situation, the joy of the whole earth." These expressions, it is plain, exceed the scene actualized, even in Solomon's reign, in which they had no adequate counterpart; they were rays shot from the future, they had their rest on the then present, but their light from the future. Ancient Jerusalem wrecked the divine idea of a city, just as Adam wrecked God's great idea of a man; but God's purpose is frustrated in neither—it moves over their respective ruins to its perfection, and they both find that perfection, the one in Christ, and the other in the New Jerusalem.

In this chapter of the Apocalypse, therefore, we have dim ancient predictions fully realized, prelibations and foretastes of distant blessedness fully met—shadowy outlines filled up, and the deep yearnings of humanity, and the fervent prayers of saints, responded to in music, in beauty, and in glory. It is at this period that (Heb. 12:22) "ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant."

This city reveals its origin in our presenting its definition. It is not an emanation from the earth, but something deposited on it. It does not grow like a tree out of the earth; it comes down like a divine thought, perfect in all its structure, radiant with glory, the creation of God, a thing of heaven to adorn the earth, a meeting place for God, and them that are his. It is a Holy City. This is the secret element of its perpetuity, and beauty, and excellence. Holiness is immortality, "Nothing that defileth can enter," and therefore, nothing that can originate and feed decay can fasten on it. There is no weed, nor briar, nor thorn, nor upas-tree, in that regenerated soil, and therefore there is no root of bitterness, or bitter bud of woe. It is called also, by St. Paul, "The city of the living God." Athens was the city of Minerva, and Rome of Mars, and were the cities of dead gods; but this is the city of the living God, supported, sustained, and enriched by his presence, and pervaded throughout its universal structure by his living energy and love. It is also called in verse 10, "that great city,"—great, not in its material, but moral grandeur,—great in the glory that hovers over and around it, like a rainbow round a fountain; having all the elements of enduring greatness, because inhabited by the "great King." It is described as Jerusalem, or, as this word means, the vision of peace. The first vision perished in the storms and clouds of war, and even in its noonday splendor it was an imperfect type of this new and glorious scene. Then the Sun of

Righteousness had risen but a few degrees above the horizon, and Jerusalem, and all its towers, projected a long and cold shadow over the earth. But, in the days of the New Jerusalem, that sun has ceased to be horizontal, and has become vertical, and all shadow is sunk beneath the glory that streams down, uninterrupted by passing cloud, and yet neither scorching the earth, nor wearying its inhabitants.

It is also called the New Jerusalem, not only as a contrast to the old, but as ever continuing to be new. It is like the "new song" which hovers perpetually round it, as musical and sweet, after it has been heard a thousand years, as when it first sounded in the sky. Infinite things alone never pall upon the taste, infinite beauty never grows old, and infinite excellence never wears. Our homes on earth have but alloyed delights, and the fairest of them all are not attractive enough to render change unnecessary; but the scenes and beauties of the future city shall never lose their lustre, or diminish their attractions. At its commencement, and in all its after cycles, this song shall be sung: "We have a strong city. Salvation will God appoint for walls and for bulwarks."

It is next described as having in it "the glory of God;" this is plainly the shechinah, or that bright glory that burned on the mercy-seat between the cherubim in the ancient temple, and was to the Jew the visible and standing evidence of the favor and presence of God. It shone on the pillar of fire in the wilderness, burned on Horeb in the bush, and was plainly a ray from Him who is the brightness of the Father's glory and the express image of his person. There is, therefore, no doubt that the Lord Jesus will be manifested in the New Jerusalem, in some such glorious manner, so that every eye shall see Him.

This idea is still more fully brought out in verse 3. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." This is plainly an allusive reference to Exod. 40:34: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

This dwelling of God with us in glory in the New Jerusalem, is the fulfilment of a promise made 1490 years before the advent of Christ, in Leviticus 26:11, "And I will set my tabernacle among you; and I will walk among you, and will be your God, and ye shall be my people;" and also of another, pronounced 557 years before the advent of Christ, in Ezek. 37:22, "Ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God."

"He will dwell with them," is, literally,—He will be the shechinah among them;—the word meaning strictly to be a dwelling. Thus the declaration in the commencement of the Gospel of St. John, for instance, is a clear allusion to the shechinah. "The Word was made flesh, and dwelt (or shechinah) in the midst of us." "Go up to the mount, and I will be the glory;" (i. e. the shechinah). (Haggai 1:8). "That the glory may dwell," i. e. that the shechinah may be "in our land." (Psalm 85:10).

Just as the glory took up its residence in the tabernacle, so the Body, from which it was a reflected splendor, which is Christ, the unquenchable shechinah, will take up his residence in the New Jerusalem. This is "the glory to be revealed," to which the Apostle alludes; and "the King in his beauty," of whom the Prophet speaks; and the fulfilment of the promise, or rather hope. "We shall see him as he is." We have Christ in the midst of us now in his special and gracious presence, and we see him "through a veil darkly," as he is enjoyed by "two or three met in his name;" "whom, having not seen, we love, and whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." Some saw him as the "man of sorrows, and acquainted with grief;" others saw him in his resurrection body,—all beauty and perfection. Stephen saw him, "at the right hand of God," in his own essential glory. Some may be standing here who shall see him in his triumphant procession from the skies. "He cometh with clouds." "To them that look for him he will come the second time without sin unto salvation."

In verse 11th it is said, "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

The word used for light is not *φως*, nor *λαμπρος*, the ordinary expressions, but *φανερ*. This last word means a luminary, and involves the idea of rule. "The sun to rule the day,"

is an expression of its meaning. The word is also applied to the Urim and Thummim, or precious stones on the breastplate of the High Priest, on which the impinging rays of the glory that dwelt between the cherubim disclosed the counsel of God in times of perplexity and doubt.

The same word is likewise used in the sense of a window; or means of transmitting light. So Christ is the medium of all the light and glory that rests on the New Jerusalem; then, as now, the only means of intercourse with God. Not one ray of everlasting joy, not one rivulet of living waters, not one blessing of the throne or of the footstool will reach us even there, save through the mediation of Him, who is the great and only Mediator between heaven and earth.

"A great and high wall" is declared to rise around the great city; a plain evidence that outside are foes, who require to be kept off the sacred enclosure which they would otherwise enter, as Satan entered Paradise. These enemies are the same that are alluded to in chap. 20:8; and these walls are the literal accomplishment of the promise,—"Salvation will God appoint for walls and for bulwarks." "I, saith the Lord, will be unto her a wall of fire round about, and the glory in the midst of her." Omnipresent love within, an omnipotent power without, are the prerogatives of the New Jerusalem. Psalm 48 is literally her glorious charter. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever. We have thought of thy loving kindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following. For this God is our God forever and ever: he will be our guide even unto death."

The twelve gates, or literally gate-houses, are the entrances by which the righteous enter—all for entrance, but none for exit. And that it may be seen that there is abundant access for the representative number, 144,000, that is, for all the people of God, these gates are stated to be twelve in number. There is no element of exclusion anywhere but in man. There is room in the New Jerusalem—room in the twelve doors of access—room in the affections of God—in the atonement of Jesus—in the welcome of Calvary—in the offers of the Gospel—and none are excluded save they that exclude by incapacitating themselves.

There are also twelve sentinels. This alludes to the custom of planting sentinels at the gates of ancient cities. Thebes, with its hundred gates, had a hundred sentinels to keep watch and ward. The temple of Jerusalem had its unceasing militia in its priests and Levites; and Paradise lost had over its approach the flaming cherubim to resist all reproach to its sacred enclosure. These angel sentinels are there to defend the inmates from all hostile elements without, and thus to fulfil, amid millennial glory, the functions they now rejoice to discharge at present,—of being ministering spirits to the heirs of salvation.

These gates were so arranged, that three faced each point of the compass; and thus they fulfil by their distribution the promise of our Lord,—"They shall come from the east and from the west, and from the north and from the south, and sit down with Abraham, and Isaac, and Jacob;" and these constitute that sublime gathering which shall be "the manifestation of the sons of God."

The city had "twelve foundations, and on them the names of the twelve apostles of the Lamb." The apostles laid the foundations of the Christian Church ministerially, that is, they proclaimed Christ alone the foundation. "Other foundation can no man lay;" and they themselves were the first laid upon it in the superstructure that commenced at the resurrection of the Lord. In former times he who laid the first stone identified himself with the fabric,

and was covered with a portion of its glory. Thus Tacitus states, that when the Roman capital was built, all sorts of persons took part in laying the foundation, that it might be felt to be the protection and the pride of all. Yet the apostles are not described as the foundations, but only as having their names inscribed on the foundations; and even these names, so justly venerated, are legible there, not in their own light, but in the light of the Lamb. This is, perhaps, a response to the Redeemer's promise.—"In the regeneration, when the Son of Man shall sit on the throne of his glory, they shall sit on twelve thrones, judging the twelve tribes of Israel." Peter, we here see, had no primacy in the first Jerusalem, and he has plainly none in the second.—(To be continued.)

Atonement—A Historical Reverie.

BY MRS. HARRIET DESCHER STOWE.

It is now nearly noon, the business and most bustling hour of the day—yet the streets of the holy city seem deserted and silent as the grave. The artisan has left his bench, the merchant his merchandise; the throngs of returned wanderers which this great national festival has brought up from every land of the earth, and which have been for the last week carrying life and motion through every street, seem suddenly to have disappeared. Here and there solitary foot-falls, like the last pattering rain-drops after a shower, awaken the echoes of the streets;—and here and there some lonely woman looks from the housetop with anxious and agitated face, as if she would discern something in the far distance. Alone, or almost alone, the few remaining priests move like white-winged solitary birds over the gorgeous pavements of the temple; and as they mechanically conduct the ministrations of the day, cast significant glances on each other, and pause here and there to converse in anxious whispers. Ah! there is one voice which they have often heard beneath those arches—a voice which ever bore in it a mysterious and thrilling charm, which they know will be hushed to-day. Chief priest, scribe, and doctor, have all gone out in the death procession after him—and these few remaining ones, far from the excitement of the crowd, and busied in calm and sacred duties, find voices of anxious questioning rising from the depths of their own souls—"What if this indeed were the Christ?"

But pass we on out of the city, and what a surging tide of life and motion meets the eye, as if all nations under heaven had dashed their waves of population on this Judean shore. A noisy, wrathful, tempestuous mob, billow on billow, waver and rally round some central object which it conceals from view. Parthians, Medes, Elamites, dwellers in Mesopotamia and Egypt, strangers of Rome, Cretes and Arabians, Jew and Proselyte, convoked from the ends of the earth, throng in agitated concourse one on another—one theme in every face, on every tongue, one name in every variety of accent and dialect passing from lip to lip: "Jesus of Nazareth."

Look on that man! the centre and cause of all this outburst! He stands there alone! the cross is ready! it lies beneath his feet. The rough hand of a brutal soldier has seized his robe to tear it from him. Another with stalwart arm is boring the nails, gazing upward the while, with a face of stupid unconcern. There on the ground lie the hammer and nails—the hour, the moment of doom is come! Look on this man, as upward, with deep sorrowing eyes he gazes towards heaven. Hears he the roar of the mob? feels he the rough hand on his garment? Nay, he sees not—feels not; from all the rage and tumult of the hour he is rapt away. A sorrow deeper, more absorbing, more unearthly, seems to possess him, as upward with long gaze he looks to that heaven never before closed to his prayer—to that God, never before to him invisible. That mournful, heaven-searching glance, in its lonely anguish, says but one thing;—"Lo, I come to do Thy will, O God."

Through a life of sorrow, the realized love of his Father has shone like a precious and beautiful talisman in his bosom; but now, when desolation and anguish have come upon him as a whirlwind, this last star has gone out in the darkness, and Jesus, deserted by man and God, stands there alone.

Alone! No—for undaunted by the cruel mob, fearless in the strength of mortal anguish—helpless, yet undismayed, stands the one blessed among women—the royal daughter of a noble line—the priestess to whose care was entrusted this spotless sacrifice. She and her son, last

of a race of kings, stand there despised, rejected, and disavowed by their nation, to accomplish dread words of prophecy, which have swept down from far ages to this hour.

Strange it is, in this dark scene, to see the likeness between mother and son, deepening in every line of those faces, as they stand thus thrown out by the dark background of rage and hate, which like a storm-cloud lowers around. The same rapt, absorbed, calm intensity of anguish in both mother and son, save only that while he gazes upwards towards God, she, with like fervor, gazes on him. What to her is the deriding mob—the coarse taunt, the brutal abuse? of it all, she hears, she feels nothing. She sinks not, faints not, weeps not—her whole being concentrates in the will to suffer by and with him to the last. Other hearts there are, that beat for him—others that press into the doomed circle, and own him amid the scorn of thousands. There may you see the clasped hands and upraised eyes of a Magdalen, the pale and steady resolve of John, the weeping company of women who bewailed and lamented him; but none dare press so near, or seem so identical with him in his sufferings, as this mother.

And as we gaze on these two in human form, surrounded by other human forms, how strange the contrast! How is it possible that human features and human lineaments essentially alike, can be wrought into such heaven-wide contrast. MAN, is he who stands there, lofty and spotless, in bleeding patience! MEN also are those brutal soldiers, alike stupidly ready at the word of command, to drive the nail through quivering flesh or insensate wood. MEN are those scowling priests and infuriate Pharisees. MEN, also, the shifting figures of the careless rabble, who shout and curse without knowing why. No visible glory shines round that head; yet how, spite of every defilement cast upon him by the vulgar rabble, seems that form to be glorified. What light is that in those eyes! What mournful beauty in that face! What solemn, mysterious sacredness, investing the whole form, constraining from us the exclamation—"Surely this is the Son of God." MAN's voice is breathing vulgar taunt and jeer:—"He saved others, himself he cannot save." "He trusted in God—let him deliver him if he will have him." And MAN's also, clear, sweet, unearthly, pierces that stormy mob, saying—"Father, forgive them, they know not what they do."

But we draw the veil in reverence. It is not ours to picture what the sun refused to shine upon, and earth shook to behold.

Little thought those weeping women, that stricken disciple, that heart-broken mother, how, on some future day, that cross—emblem to them of the deepest infamy—should blaze in the eye of all nations, symbol of triumph and hope, glittering on gorgeous fane, embroidered on regal banners, associated with all that is revered and powerful on earth. The Roman ensign that waved on that mournful day, symbol of highest earthly power, is a thing mouldered and forgotten, and over all the high places of old Rome herself, stands that mystical cross, no longer speaking of earthly anguish and despair, but of heavenly glory, honor, and immortality.

Theologians have endlessly disputed and philosophized on this great fact of atonement. The Bible tells only that this tragic event was the essential point, without which our salvation could never have been secured. But where lay the necessity, they do not say. What was that dread strait that either the Divine One must thus suffer, or man be lost, who knoweth?

To this question answer a thousand voices, with each a different solution, urged with equal confidence—each solution to its framer as certain and sacred as the dread fact it explains—yet every one, perhaps, unsatisfactory to the deep questioning soul. The Bible, as it always does, gives on this point not definitions or distinct outlines, but images—images which lose all their glory and beauty, if seized by the harsh hands of metaphysical analysis; but inexpressibly affecting to the unlettered human heart, which softens in gazing on their mournful and mysterious beauty. Christ is called our sacrifice, our passover, our atoning high priest; and he himself, while holding in his hand the emblem cup, says, "It is my blood, shed for many, for the remission of sins." Let us reason on it as we will, this story of the cross, presented without explanation in the simple metaphor of the Bible, has produced an effect on human nature wholly unaccountable. In every age and clime—with every variety of habit, thought and feeling, from the cannibals of New-Zealand and Madagascar to the most enlightened and scientific minds in Christendom,

one feeling, essentially homogeneous in its character and results, has arisen in view of this cross. There is something in it that strikes one of the great nerves of simple, unsophisticated humanity, and meets its wants as nothing else will.—Ages ago, Paul declared to philosophizing Greek and scornful Roman, that he was not ashamed of this gospel; and alleged for his reason this very adaptiveness to humanity. *A priori*, many would have said that Paul should have told of Christ living, Christ preaching, Christ working miracles, not omitting also the pathetic history of how he sealed all with his blood; but Paul declared that he determined to know nothing else but Christ crucified. He said it was a stumbling-block to the Jew, an absurdity to the Greek; yet he was none the less positive in his course. True, there were many then, as now, who looked on with the most philosophic and cultivated indifference. The courtly Festus, as he settled his purple tunic, declared he could make nothing of the matter, only a dispute about one Jesus who was dead, and whom Paul affirmed to be alive; and perchance some Athenian, as he reclined on his ivory couch at dinner, after the sermon on Mars Hill, may have disposed of the matter very summarily, and passed on to criticisms on Samian wine and marble vases. Yet in spite of their disbelief, this story of Christ has outlived them, their age and nation, and is to this hour as fresh in human hearts as if it were just published. This "one Jesus" which was dead, and whom Paul affirmed to be alive, is nominally at least the object of religious homage in all the more cultivated portions of the globe; and to hearts scattered through all regions of the earth this same Jesus is now a sacred and living name, dearer than all household sounds, all ties of blood, all sweetest and nearest affections of humanity. "I am ready not only to be bound, but also to die for the name of the Lord Jesus," are words that have found an echo in the bosoms of thousands in every age since then; that would, if need were, find no less echo in thousands now. Considering Christ as a man, and his death as a mere pathetic story—considering him as one of the great martyrs for truth, who sealed it with his blood, this result is wholly unaccountable. Other martyrs have died, bravely and tenderly, in their last hours—bearing witness of the godlike "that is in man; but who so remembers them, who so loves them, to whom are any one of them a living presence, a life, an all; yet so thousands look on Jesus at this hour.

Nay, it is because this story strikes home to every human bosom as an individual concern. A thrilling voice speaks from this scene of anguish to every human bosom: This is *thy* Saviour. *Thy* sin hath done this. It is the appropriate words, *thine* and *mine*, which make this history different from any other history. This was for *me*, is the thought which has pierced the apathy of the Greenlander, and kindled the stolid clay of the Hottentot; and no human bosom has ever been found so low, so lost, so guilty, so despairing, that this truth, once received, has not had power to redeem, regenerate, and disenthral. Christ so presented, becomes to every human being a friend nearer than the mother that bore him; and the more degraded, the more hopeless and polluted is the nature, the stronger comes on the living reaction, if this belief is really and vividly enkindled with it. But take away this appropriate, individual element, and this legend of Jesus' death has no more power than any other. He is to us no more than Washington, or Socrates, or Howard. And where is there not a touchstone, to try every theory of atonement?—Whatever makes a man feel that he is only a spectator, an uninterested judge in this matter, is surely astray from the idea of the Bible.—Whatever makes him feel that his sins have done this deed, that he is bound soul and body to this Deliverer, though it may be in many points philosophically erroneous, cannot go far astray.

If we could tell the number of the stars, and call them forth by name, then, perhaps, might we solve all the mystic symbols by which the Bible has shadowed forth the far-lying necessities and reachings-forth of this event—"among principalities and powers," and in "ages to come." But he who knows nothing of all this, who shall so present the atonement as to bind and affiance human souls indissolubly to their Redeemer, does all that could be done by the highest and most perfect knowledge.

The great object is accomplished, when the soul wrapt, inspired, feels the deep resolve

"Remember Thee!

Yea, from the table of my memory
I'll wipe away all trivial, fond records;

All saws of books—all forms, all pressures past
That youth and observation copied there,
And Thy commandment all alone shall live
Within the book and volume of my brain,
Unmixed with baser matter."

N. Y. Evangelist.

The Pope Weeps!

The following article, which appeared on the 11th of August, in the eighty-third number of the democratic paper, *Il Popolano*, has created a great sensation abroad, and will show how in Italy—Catholic Italy—the Head of the Romish Church is treated. It is, in truth, a curious document:—

"THE POPE WEEPS!—It is said that, on reading the news, Pius IX. burst into tears."—*Patria*, No. 39.

"The Pope weeps! Weep, ill-advised Pontiff—weep over thy lost crown of glory, so cheaply obtained, and redeemed with torrents of blood, by nations idolizing an empty name—an image of clay—the shadow of a man!

"Weep, O Pontiff! over the people thou hast betrayed—over the destinies of Italy thou hast so ill understood—and over thy timid and cowardly little soul, taking shelter under the sublime mantle of a religion which thou couldst have 'reduced' to its pure fountain, but to which, on the contrary, following the old custom of thy predecessors, thou didst but contribute thy share of shame and defilement!

"Weep, O Pontiff! Thou sceptred and living Antichrist—weep for thy well-beloved Germans, and hurl thy thunderbolts on the devoted heads of the contumacious masses, slaughtering them at the gates of Bologna the unconquered, and Milan the magnanimous: hurl them down, for they are henceforth without either point or consistency.

"The Pope weeps! Count Mastai—weeps because Providence, in the shape of an Austrian host, has not by chance, or not, yet given to the destinies of Italy that direction which thou so ardently dost desire; since it is now quite evident, that that Providence to whom thou hast consigned the fate of thy people, assuming in thee and in those about thee the character of improvidence and short-sightedness, was nothing else but thy ancient ally, the perfidious support of the *Simoniacal Papacy—the Empire!*

"Weep!—because that nefarious compact has not been fully consummated. Weep!—because Italy has still left to her free sons, free arms, and free senses.

"In order that Rome might tranquilly submit to the double yoke of thy demoralizing policy and northern despotism, thou hast in vain appealed to all thy saints; and it was right it should be so. Hast thou not, in thy cowardly phrenzy, even resorted to blasphemy? Hast thou not dethroned the Almighty, and placed in His stead the Virgin and the apostles as responsible ministers? Hast thou not rather to them than to Him entrusted the defence of Rome, hoping, perhaps, in thy dread of a Provisional Government on earth, that that Provisional Government in heaven might be more impotent, and less clear-sighted, than that of the God of vengeance—the God of terror—the God of retribution—who is on the side of the people, just as thou art on the side of kings?"

"Weep, weep! Father, no longer holy, because thy iniquitous commands to cease from strife have formed in echo and proved a vain sound; together with thy injunctions to respect blindly the treaties concluded by thee with the enemies of Italy, in the sinister and silent gloom of the Vatican!

"Weep! O, bosom friend of Loyola, since, should the followers of liberty fall as slaves by German hands, the followers of Ignatius will, nevertheless, win neither freedom nor immunity.

"Weep, O Pontiff!—because it is in vain that thou removest from thee whatever is honest and generous, and dismisst patriotic ministers; whilst thy most dreadful enemy, *Conscience*, will never quit thy side.

"Weep, O Pope! Weep scalding tears o'er the grave thou hast digged for thyself! Weep, because Italy is a glorious reality, whereas the Popedom is nothing but a contaminated name. Weep, because the first will rise more beautiful from the funeral pile thou hast erected for her; while the latter, through its old and present rottenness, will crumble amidst the exultation of emancipated nations."

The article, of which the above is a literal

* "God... commits the direct protection of this city to the powerful guardians of Rome—the holy Virgin Mary, and to the principal apostles; and, though more than one sacrilege has lately afflicted the capital of the Catholic world, yet our confidence is not shaken on that account."—*Papal Edict*, of Aug. 2d.

translation, produced an extraordinary sensation; fifteen thousand additional copies were sold of it, so great was the demand. The Archbishop of Florence launched a furious denunciation against it in the "Florence Gazette," calling it a mischievous, scandalous, heretical performance—but all to no purpose. The "Popolano," nothing daunted, ventured to reply to the Archbishop with great boldness, and ironically concluded his rejoinder by saying—"Well: as you find fault with our little essay, entitled, 'The Pope Weeps,' we are most ready to please you, and say, instead, 'He laughs in his sleeve;'" and so little did the prelate wrath move the editor of that paper, that, on the 27th of August, the obnoxious article was re-produced, to satisfy the increased demand for it.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, JANUARY 6, 1849.

M. M. Noah on the Jews.

(Continued from our last.)

Is there any promise of the Jews' conversion and consequent restoration?

We have seen that the promises of God are of two kinds—conditional, and unconditional. The promises to ABRAHAM and his seed were of the former kind, and will doubtless be unconditionally fulfilled. These promises were to the effect, that ABRAHAM and his seed should possess the land of promise for an eternal inheritance. Said God, (Gen. 17:8), "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." The promise is absolute, and was several times on different occasions subsequently repeated to ABRAHAM, to ISAAC, and to JACOB. The promise was absolute in the case of ABRAHAM as in that of his seed: to both it was a promise of "EVERLASTING POSSESSION." No mere sojourn in the land of promise could be a fulfilment of it. ABRAHAM abode in the land, but "had none inheritance in it," even "so much as to set his foot on" of what God had promised to "give him for a possession." (Acts 7:5). He went into the land and sojourned in the land "which he should afterwards receive for an inheritance," residing there "as in a strange country, dwelling in tabernacles with ISAAC and JACOB, the heirs with him of the same promise." (Heb. 11:8-10). As the sojourn of the patriarchs in the land of promise did not constitute its possession by them; no more does the residence in the same land, of the natural posterity of ABRAHAM, make them in its possession. A long list of the most worthy of his line are specified by the apostle as having "all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb. 11:12-16). The mere residence in that land by the Jewish nation could never have been designed by the Most High as the promised possession of it: it was a temporary and probationary occupation of it. When the promise should be fulfilled the possession would be eternal; but when making provision for the probationary residence of the nation there, God commanded that "the land shall not be sold forever; for," saith the Lord, "the land is mine, for ye are strangers and sojourners with me."—Lev. 25:23. And so responds the Psalmist when he saith, "we are strangers before thee, and sojourners, as were all our fathers; our days on earth are as a shadow, and there is none abiding."—1 Chron. 29:15. As no mere residence in that land, whether as a nation, or as individuals, was the promised possession, so the longer continuance of the Jews, or another restoration of them there, under the same probationary conditions, would or can be no fulfilment of the promise. That evidently looked forward to another state of things,—to a state beyond the present transitory scenes—beyond the dark domain of the tomb,—to the "regeneration," when the silent graves shall have disgorged their prey, and the resurrected saints shall come from every land whither their dust has been scattered.

The promise to Abraham and his seed did not em-

brace all his natural posterity; it included only those of his descendants who did the works of Abraham. When the Jews boastfully said, "We have Abraham for our father," (John 8:39), Jesus rebuked them with the reply, "If ye were Abraham's children, ye would do the works of Abraham." He denied their claim to be of Abraham's seed, and gave them a paternity of a far different character; for when they again claimed to have one Father, even God, the SAVIOUR said to them, "Ye are of your father the devil; and the lusts of your father ye will do." On another occasion he said to them, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."—Luke 13:28. And again, he said to them, "Except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5:20. The condition on which the Jews could enter, was that they "be converted, and become as little children."—18:3. Saith the SAVIOUR, "Not every one that saith unto me LORD, LORD, shall enter into the kingdom of heaven; but he that doeth the will of my FATHER which is in heaven."—7:21. The whole of Israel were not to obtain what they sought for: Paul testified that "the election hath obtained it, and the rest were blinded." As had been foretold, God gave them "the spirit of slumber, eyes that they should not see, and ears that they should not hear."—Rom. 11:8. The natural branches of the good Olive Tree that continued in unbelief were broken off, leaving only the "election" who should be final participants in God's saving mercy.

As we have seen that not all the natural posterity of ABRAHAM were included in the promises to his seed; so do we also learn, that the promises were not limited to those of natural descent. The blessing of God was promised to all who should extend their blessing to ABRAHAM (Gen. 12:3); and we read that "all the nations of the earth" should "be blessed in him."—18:18. God not only made provision for the breaking off the unholy branches from the Good Olive Tree, but for the grafting in of the other branches from the olive tree which were wild by nature, so that they also might partake of the root and fatness of the good Olive-Tree. Under the Mosaic dispensation, provision was made for the admission of strangers to all the privileges and immunities of the seed of ABRAHAM. God commanded them, saying, "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be before the LORD; one law and one manner shall be for you, and for the stranger that sojourneth with you."—Num. 15:15, 16. The stranger from among the Gentiles, equally with the Jew, might thus come in and participate in the blessings vouchsafed in the covenant of promise. It was an easy thing for God to raise up children to ABRAHAM even from the surrounding nations. And when JOHN on one occasion said to the Jews, "Think not to say within yourselves, We have ABRAHAM for our father;" he also added, that "God is able of these stones to raise up children unto ABRAHAM."—Matt. 3:9. Thus "God is no respecter of persons;" and "in every nation he that feareth him is accepted with him," and becomes incorporated among the literal seed of ABRAHAM. And thus we find the words of the apostle verified, that "they are not all [i.e., the whole of] Israel who are of Israel: neither because they are the seed of ABRAHAM are they all children."—Rom. 9:6, 7.

The foregoing brings us to observe, that the promises to ABRAHAM and his seed were to come to them through CHRIST. Thus PAUL reasons, that when "to Abraham and his seed were the promises made," God "saith not, And to seeds, as of many; but as of one, And to thy Seed, which is CHRIST."—Gal. 3:16. Had there been no subsequent covenant with Moses on Mount Sinai, the opinion would not have so generally prevailed that the Jews, as such, were the peculiar objects of Divine favor, and had a special claim to the promises. For we read (Rom. 4:11-13) that Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

* Those who claim descent from the fallen angels, might quote this as a proof text in their favor.

Thus we find that the promise to Abraham was confined to no particular nation. The Mosaic covenant had respect to the Jews as a nation; but this covenant was entirely conditional. It was based, with all subsequent promises, on the principle, "Do this, and live;" or, "Do that, and die." God placed the nation of Israel in the land of promise on probation. Had they been faithful to their covenant obligations to their God, it would seem that they would have been blessed finally in a manner similar to the blessings promised in the new earth. This will be seen by the following parallel texts:—

In Lev. 26:11, 12, after John had of the new earth (Rev. 21:3); he says: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

From the above it would seem, that had the Jews been obedient in all things, they would have finally attained unto the very state that is described in the closing chapters of revelation. The same state is also brought to view by the prophets when they depict the glowing future of the righteous. By what successive steps that state would have been ushered in, we have not now the means to determine. All that we know is, that God would have effected it.

God gave that nation every opportunity to know and serve him. They were blessed above all the nations of the earth. For there was no nation so great that had God so nigh unto them, as the LORD our God was in all things that the Jews called upon Him for; or that had statutes and judgments so righteous as the law which Moses set before them.—Deut. 4:7. And they had only to take heed to themselves, to not forget the Most High, to have obtained possession of the promise.

The Mosaic covenant was a new covenant, and not made with Abraham: for Moses says, "The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."—Deut. 5:3. And the consequence of breaking the conditions of that covenant would be, that they shall perish; for said Moses, "And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God."—Deut. 8:19, 20. On the other hand, if they should lay up the words of the LORD in their heart and in their soul, binding them for a sign upon their hand, that they might be as frontlets between their eyes, teaching them to their children, speaking of them when they were sitting in the house, walking by the way, when they lay down and when they arose, and writing them on the door-posts of their houses, and on their gates,—if they would do all those, the LORD promised to multiply their days, and the days of their children in the land which the LORD swore unto their fathers to give them, as the days of heaven upon the earth."—Jb. 11:18-21. Therefore thus said the LORD, "Behold I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the LORD your God which I command you this day; and a curse, if ye will not obey the commandments of the LORD your God."—vs. 26-28.

Thus it will be seen that this second covenant was purely conditional. If they were obedient to all the requirements of JEREMIAH, they were to abide in that land forever: but if disobedient, they were to be utterly destroyed, and perish like the surrounding nations. All subsequent promises to the Jews as a nation, whether conditionally or absolutely expressed, must have been made with a full recognition of the conditions on which their national existence depended. The unqualified conditions having been previously fully expressed, it was not necessary that afterwards they should be invariably connected with each subsequent promise to them, or prediction respecting them. All such predictions and promises are made on the divinely-revealed principle expressed by God when he says (Jer. 18:7-10): "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good,

wherewith I said I would benefit them." We need not enumerate how frequently the Jews sinned, how they departed from God's ordinances, how He punished them, dispersed them, and on their repentance restored them again and again to their land. The LORD did not subject them to the full consequences of their disobedience after a single trial. They had renewed and multiplied opportunities to regain the lost favor of the Most High. "The LORD God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place." (2 Chron. 36:15.) Even after they had been subjected to the captivity of Babylon, their beautiful house had been burned with fire, and the wall of their city had been broken down, the compassion of the LORD did not forsake them. He gave them another trial in their own land, permitted the re-building of the Temple, and the restoration of the city. Even then, had they turned to the LORD, with their whole heart, and served him in sincerity and truth, He was ready to remit the forfeiture due for past transgressions, and renew the promises on the same conditions. In vision God showed to EZEKIEL the glory which even then he would bestow on them. He gave the prophet a symbolical representation of the city and Temple, then lying in ruins, to be re-built, with the pattern for its re-construction. As the closing act of this scenic representation, the prophet says (Ezek. 43:4, 7, 9): "And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east . . . and behold the glory of the LORD filled the house. . . . And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name shall the house of Israel no more defile, neither they, nor their kings in their high places. . . . Now, let them put away their whoredom, and the carcasses of their kings far from me, and I will dwell in the midst of them forever."

Thus thorough repentance, and continuance in obedience, would have again secured to them the promise of the state which the saints will attain to in the new earth—the ultimate state promised to, and forfeited by their fathers. The succeeding portions of EZEKIEL's prophecy shows that this ultimate state, when "the name of the city from that day shall be, THE LORD IS THERE" (Ezek. 48:35)—was to be secured and ushered in by a strict observance of the Levitical ritual, the types and shadows of which figured the coming of the Messiah, to bear away the sins of the people in his own body. Consequently, those predictions, with their sacrificial ceremonies, could give no assurance of promise, beyond the first advent, if the Jews should not then prove worthy. It is evident that Moses regarded the law as binding on the Jews only to that epoch; for he distinctly recognizes the right of the future Prophet, whom the LORD their God should raise up unto the Jews, like unto him, (Deut. 18:15), to alter, amend, or do away the law then enacted according to his good pleasure. When He should come, the Jews were commanded to "hearken unto him," and PETER adds, "in all things whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people."—Acts 3:22, 23. PAUL also shows us that the law was only preparatory and introductory to CHRIST's coming, which he calls the coming of faith. He says (Gal. 3:23, 24): "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto [the coming of] CHRIST." When CHRIST came, the purpose designed to be served by the law was accomplished: consequently He "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. 2:14.

Thus terminated the Mosaic covenant, leaving the Abrahamic covenant in full force,—"they which are of faith" being reckoned as "the children of ABRAHAM."—Gal. 3:7. As the promises under the law no longer exist, so neither does the curse: "CHRIST hath redeemed us from the curse, being made a curse for us . . . that the blessing of ABRAHAM might come on the Gentiles through Jesus CHRIST." The passing away of this additional and conditional covenant cannot affect the validity of the previous and unconditional one: thus PAUL reasons (Gal. 3:17-19): that "the covenant that was confirmed before of CHRIST, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect; for if the inheritance be of the law, it is no more of promise; but God gave it to ABRAHAM by promise. Wherefore, then, serveth

the law? It was added because of transgressions, till the Seed should come, to whom the promise was made."

By slighting the conditions of the law, the promises vouchsafed under it were not only forfeited, but the nation to whom it was committed became liable for disregarding it. The interests of the cause of God had been committed, in a peculiar manner, to the keeping of the Jews. They were instituted as it were the husbandmen of the Lord's vineyard. To them were committed the oracles of God. "To them pertained the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."—Rom. 9:4. They had every inducement to be faithful to the interests intrusted to them. But when the Lord of the vineyard "looked that it should bring forth grapes . . . it brought forth wild grapes."—Isa. 5:2. When He sent servants to these husbandmen to receive "of the fruit of the vineyard," they beat, evil entreated, wounded, and sent them away empty. And when He sent his "beloved Son," instead of rendering him the reverence due to the Heir, they "cast him out of the vineyard and killed him."—Luke 20:15.—When the Saviour spake this parable, its application was so apparent that even "the chief priests and the scribes" perceived that it was spoken against them. What should be a fitting punishment for such unfaithful stewards? The Saviour said that the Lord of the vineyard should "destroy these husbandmen, and give the vineyard to others."—V. 16. He also told them that there should "be great distress in the land and wrath upon that people. And they shall fall by the edge of the sword, and shall be led away captive among all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled."—Luke 21:24. These predictions were all literally fulfilled.

Thus the Jews were depopulated from the station to which God had elevated them. They were no longer to be the recipients of God's special favor. The "middle wall of partition" between Jew and Gentile had been broken down, by the abolition of "the law of commandments." Isaiah had predicted, (65:15), that the Jews should leave their name for a curse unto his chosen; for, said the prophet, "the Lord God shall slay thee, and call his servants by another name." In fulfillment of this "the disciples were called Christians first at Antioch."—Acts 11:26.—From that time the conditions of the new covenant came in force, which God had promised—a covenant "established upon better promises." Jer. 31:31: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." And Paul declares, (Heb. 8:6), that this is the covenant of which Christ is "the Mediator." Under this, "he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. 2:28, 29. Under this covenant, we see not how the Jews can claim the future fulfillment of any unfulfilled promises which they made under a covenant, the conditions of which they had violated,—the promises being consequently forfeited. The only promises of which there is any hope of a fulfillment, are those connected with the promised resurrection, when all who died in faith will be raised from their dusty beds and placed in possession of the promised inheritance. And this was their hope: they were all striving to "obtain a better resurrection." And thus has God promised to restore Israel (Ezek. 37:12-14): "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

In view of God's dealing with the Jews, we find no pre-eminence vouchsafed to them in the future. And consequently we see no evidence of their restoration to national or spiritual privileges, in the loosening of the chains by which they have been bound; but in these movements we see indications of the downfall of Satan's kingdom, when the Lord shall take to himself his great power, and shall reign.

The Yellow, or Golden Fever.

We suppose that all our readers are acquainted with the reports respecting the late discoveries of vast deposits of gold in western California. Capt. J. L.

Folsom, of the United States army, in a letter to Gen. Jessup, writing from San Francisco, Sept. 18th last, says:—

On the lower portions of the streams it is found in thin flat particles, resembling small golden fish scales. Higher in the mountains it is found varying in size, from the finest particles to pieces of five or six ounces in weight, and of all conceivable forms. Many of the largest pieces contain small portions of quartz and other granite rock imbedded in them. The coarse gold is dug out of the crevices among the rocks, in the dry beds of mountain torrents, with pickaxes, small iron bars, spades, butchers-knives, sticks, &c. In many places the streams flow over strata of coarse slate, or shale, standing vertically, and between the different layers the gold is deposited by the water.

As no one has yet found the gold in its native matrix, a question often suggests itself as to its origin. I believe the coarse gold is found near the spots where it originally lay in its native bed, and much of the fine gold has been swept down from the mountains by torrents of water. Almost all the rocks in Upper California are imperfectly organized, being soft and friable, and incapable of resisting the action of the weather. In the process of time, the mountains have gradually crumbled away into fine dust, and the gold has been liberated. The coarse gold, from its massiveness and great specific gravity, was not removed from the mountain sides, whereas the fine gold was swept off to the plains below.

The extent of these golden deposits it is impossible to conjecture. Gold has been found one hundred and forty miles above Sutter's fort. It is dug in great quantities almost all points along Feather, Yuba, and Bear rivers, and upon the American Fork and all its tributaries, upon the Cosumnes and Stanislaus rivers, and upon both sides of the San Joaquin river. It has been found at Bodega, on the seacoast, and at various points in the chain of mountains which separates the waters flowing into the San Joaquin from those which enter the Pacific, as far as Ciudad de los Angeles. It has also been found in considerable quantities in the earth of the plains near the mission of Santa Clara. It is thus known to exist throughout a region of country of more than six hundred miles in extent, and probably extends into Oregon.

The first discovery of these golden deposits was made as late as last February. It is, however, believed that the Indians knew of the existence of gold in that region. As soon as the reports of the discovery were believed at San Francisco and vicinity, a change almost magical in its nature pervaded the whole population. Lawyers, doctors, clergymen, farmers, mechanics, merchants, sailors, and soldiers, left their legitimate occupations, to embark on a business where fortunes were to be made in a few weeks. Villages and districts, where all had been bustle, industry, and improvement, were soon left without male population. Mechanics, merchants, and magistrates, were all alike off to the mines, and all kinds of useful occupation, except gold-digging, was at an end. By the first of last July, Capt. F. says, there were more than 3000 persons at the mines: and that number was being daily augmented. Says Capt. F.:

There were daily accessions from all parts of California, from Oregon and Sonora, and from the Sandwich Islands. There has been such a drain from the Islands that there is scarcely a mechanic left at Honolulu. The same is likely to be the case in Oregon, as every vessel comes in from there crowded, and we hear of a large overland emigration. Among the people engaged in the mines, however, there are many runaway sailors, deserters from the army, trappers and mountaineers, who are naturally idle, dissipated, and dissolute; in short, taken in the aggregate, the miners are the worst kind of laboring population.

Another writer says: "Almost all California to a man—men, women, and children, editors, merchants, lawyers, farmers, smiths, school-masters, alcaides, shoe-makers, speculators, millers, ministers, volunteers, loafers, blacklegs, &c., all with pick, shovel, and bowl, digging and washing in the earth; as busy as BUNYAN'S man, with the muck-rake, scraping together the sticks and straws! Wo to the morals of the country, and wo to the mouths that some months hence will want food."

This, remember, was the state of things half a year ago, before the reports had reached and been responded to from this country. More expeditions are being fitted out in all our principal sea ports; and adventurers of all classes are flocking to this El Dorado by thousands. And, if time should continue, the prospect is, that by another June there will be on the mining grounds a population of some hundred thousand.

The climate is thus described by Capt. F.:

I was in the mines about the 1st July; at that time the weather there was insufferably hot. I think it by far the most oppressive climate I ever was in. It is much more uncomfortable than the climate of Brazil at the warmest season of the year, and everything was literally parched up after a drought which had then continued for nearly three months, and which had five months more to run to the rainy season.

The sea breezes, which extend up the valley of the Sacramento, never pass the Sierra Nevada, and seldom penetrate even the lateral valleys and ravines of those mountains, and there was not a breath of air moving among the mines. The sun was blazing

down with more than tropical fervor, while his rays were reflected in ten thousand directions from the sides of the hills, until the atmosphere glowed and glimmered like the air in a furnace. I then foresaw (what has since happened) that there would be much sickness among the miners. These people had deserted their regular occupation; and a complete change of life, and an unnatural climate, could not fail to act unfavorably upon health. Their diet was bad, their labors were severe, and they were exposed completely without shelter, in the day-time, to a burning sun, and at night to the chilly atmosphere of the mountains. Many of them worked with their feet in the water, and inflamed their blood in a feverish climate by a free use of ardent spirits. The natural consequence followed. Many are now sick with bilious and intermittent fevers, dysenteries, camp fevers, &c.

He thus describes the morals of the people thus collected:

It is impossible to foretell what will be the ultimate result of this sudden development of wealth. It is sufficiently obvious, however, that the country will be prematurely filled by a restless, excitable, adventurous, and reckless population, and that extended agricultural or mechanical improvements are at an end for some years to come. Gambling, and all sorts of thoughtless profusion begin to prevail. The present excitement will attract vast numbers of the idle, vicious and dissolute. Refugees from justice from the United States, as well as other countries, will flock to California among the better disposed population, and will find shelter among the almost inaccessible fastnesses of the mountains, where such mines of wealth are now opened. These regions are of vast extent, and are remote from the regular settlements, and from the operation of the laws. In the solitary recesses of the Sierra Nevada are little clusters of men, with nothing but the trees for their covering, and no protection but their own vigilance and strength. Many of these people are known to possess very large amounts of gold (sometimes as much as \$20,000) wrapped in their blankets, where there is no eye to see and no agent to pursue the guilty. Is it strange, when the temptation is so great, that the robber and assassin should be abroad among the mountains? Many robberies and some murders are known already to have occurred; but little attention is excited by these events, where all are in the eager pursuit of wealth. No one can conjecture the extent of these outrages, for living witnesses are not at hand, and "dead men tell no tales." The strong and firm hand of Government must be promptly extended to save the country from the most revolting acts of violence.

Since then the state of the country has become much worse. Private letters received here from the gold mines of California are rather discouraging to those about starting for that region. They confirm the former reports as to the abundance of gold, but at the same time state that those who are in possession of the precious ore in any quantities, are marked, and often soon after disappear. Even some that have attached themselves to trains leaving the mines have been robbed, and trains on their way there have been plundered.

The state of things is not likely to be improved by the rush of thousands of reckless characters who are fast flocking to that country. It will be so much easier to murder and rob the one who has picked his thousands from the sands, than to gradually accumulate at the rate of five dollars an hour, that many will be tempted to enrich themselves in the shortest way. Add to this the want of food which there must be for such a mass of people, and the distress which must follow from famine, the intensity of the climate, and the degraded morals of thousands there, can be better conceived than described. We fully believe that multitudes on multitudes will go there only to die. For the sake of a little paltry gain, they will peril their lives and eternal all. We hope that none of our readers will be humbugged by these visions of sudden gain. Dr. HUMPHREY, in the *N. Y. Evangelist*, has the following judicious remarks respecting the gold fever:

In sober earnest, this gold fever is becoming a very sweeping, a very alarming epidemic. Thousands of our young men are rushing to the sea-board, eager at any expense to find the shortest passage to the land of promise, while thousands more are panting to reach it, through the wildernesses and deserts of interior routes. Vessels loaded with adventurers, goods, and provisions, are fitting out with all possible dispatch—some for the Isthmus; some by way of the stormy Cape; and each man straining every nerve to realize his golden dreams in advance of his neighbors.

The object of this extraordinary rush for California is, to dig up gold, or purchase it with merchandise and provisions, at enormous profits. Thousands and thousands will go, who are well off, and doing good business, and enjoying all the blessings and privileges of social and religious life at home. All these they are leaving behind them. And what will be the history of this unparalleled scramble for gold? There is no presumption in predicting that it will be a melancholy and admonitory one. A large proportion of the adventurers will die there. During a part of the year, the mineral region is very unhealthy; and though a majority of the gold diggers may retire during the rainy season, many will linger and dig their own graves. Intoxicating drinks will be poured in like a flood, as soon as wind and steam can convey

them there, and will inevitably make the most frightful ravages, both among the whites and their Indian auxiliaries. In the absence of all religious restraints and privileges, not only will the bad wax worse and worse, but those who have been religiously educated, will be exposed to temptations which, it is to be feared, but few will have the firmness to resist.—Drunkenness and revelling will reel and slaver and vociferate, without shame and without restraint. By hundreds, if not thousands, all the golden findings of the day will be gambled away in the night. Feuds will break out, and blood will flow. In short, that great Bible truth, that the love of money is the root of all evil, will be most fearfully illustrated. Some, no doubt, will scrape together "more than heart could wish" of the yellow dust. A few may return and bring it home; but will it prove a blessing to them or a curse? Who does not know that large fortunes, suddenly acquired, far oftener than otherwise, drown men in destruction and perdition. Whatever a few may gain, it requires no spirit of prophecy to foretell, that, taking an equal number from the same classes of those who go to seek their fortunes in the new *El Dorado*, those who stay at home, and content themselves with the gradual earnings of sober industry, will in the end be infinitely better off. The safest regions to dig for gold, are those, where turning up the soil fills the hand of the reaper with the "finest of the wheat" and other precious grains.

By the foregoing we would not wish to be understood as opposing our readers seeking a golden country.—There is a land the "placers" of which are more richly stocked with gold than are the sands of California. The capital of that country is paved with gold. Its gates are of pearls, and its walls of precious stones. The climate of that country is free from all miasma. No chilling winds, burning heat, or poisonous breath, will pollute the atmosphere: so that the inhabitant shall never say, I am sick. Those who go thither will be all righteous. Thieves, murderers, gamblers, &c., will gain no admittance there; so that those who lay up treasure in that world, need never fear that it will be wrongfully wrested from them. Death will get no entrance there, to snatch us from the prize just as we are prepared to enjoy it. In that country God will "wipe all tears from their eyes, and then shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." And "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." There will be no famine there; for in the midst of the city, on either side of the river, will be the tree of life, bearing twelve manner of fruits, and yielding its fruits every month." That is a golden country to which all may safely look—to which all are justified in eagerly desiring to go, and to which none will repent of having gone when they shall have once reached its happy shores.

TO CORRESPONDENTS.—Geo. PHILIPS.—In condemning "the prevailing spirit and practice of war," we by no means understand that it calls in question the wisdom and justness of those wars which the Most High directed Israel to wage against the prescribed nations, that had sinned to the full the measure of their iniquity; nor that it reflects at all on the justness of the war of the Lamb at the final battle, when the Lamb shall overcome the hosts of the wicked. The resolution was expressly designed to bear against the modern prevailing sentiment in favor of such abominable wars as those of modern times. Bishop POTTER, of Pennsylvania, thus justly speaks of these:—

And what, in principle, is war? It is the *duel between nations*, differing in no respect from the duel between individuals, except that the successful combatant is allowed to carry off as spoil, the effects of his vanquished antagonist. It is an adjournment of great questions of international right or courtesy from the bar of temperate discussion and peaceful arbitration before seers, to the bar of chance or mere force. It is an appeal from the reason and conscience of the parties themselves—from large views of their true interest, and from the moral judgments of mankind, to the exploded trial by combat of the middle ages. Alas! alas! that eighteen hundred years after the coming of the Prince of Peace, this relic of barbarism should still be clung to by nations calling themselves Christians; and God grant that the penalty which they are now suffering, and which has been rearing itself up for ages, may deter us from following their dazzling, but dangerous example.

It is nearly a month since we sent bills to more than 800 persons; yet we have since heard from only one fourth of those to whom we sent—leaving more than 600 still to be heard from. There are also more than that number to whom we have not sent bills, who are indebted for the present volume of the *Herald*. Will all let us hear from them as soon as practicable? We are indebted to those from whom we have heard, for their prompt attention to our request. At the close of the volume, we shall discontinue from a large number that we do not previously hear from. We hope to hear from all. Those who are unable to pay, have only thus to inform us.

Correspondence.

Hope.

Jesus, we look for thee—hasten the year
When thou wilt with angels in glory appear;
When the crown of the earth shall be laid at thy feet,
And the white-robed with rapture thy presence shall greet.

Jesus, we wait for thee—hasten the day
When thou shalt creation in beauty array;
When from dust and from ashes the sleepers shall rise,
And the Bridegroom and Bride shall meet in the skies.

Jesus, we watch for thee—hasten the hour
Of release from the foe and from death's dark power;
When the holy visions of Faith shall blend
With the victor's song that knows no end.

Jesus, we long for the moment to come
When we'll joyously greet our heavenly home;
On those peaceful shores which never will be
Kissed by one billow of Time's troubled sea.

Thus looking, and waiting, and watching, we pray
Thy kingdom to come.—O take us away!
And if there is aught of joy or of bliss,
Or hope in the Christian's heart, it is this.

In that fearless, painless, deathless world,
The banner of love will be ever unfurled;
We will never go back, but will hurry along,
And hasten to join with the blood-washed throng.

O, that beautiful land is fair and bright
As the mystic pomp of the starry night;
When the throne and the brilliant crown are given,
We shall revel amid the splendors of heaven.

D. T. T. JR.

"Let Brotherly Love Continue."

It is highly necessary that we give heed to this admonition of the apostle Paul (Heb. 13:1) at the present time, when we are surrounded by the perils of the last days; for if we go on recklessly with regard to this command—one of the most important for the prosperity of the church—we show to all that we are seeking our own emolument and prosperity, instead of the good of the cause of God. Let us inquire—

I. What is "brotherly love?"

II. What are the evils by which it is discontinued?

III. How to remedy those evils.

I. What is brotherly love? It is the three-fold cord that binds the saints together in one heavenly "brotherhood." It is the first ripe fruit on the "branch" "grafted" into the "good olive tree," which increases in beauty and loveliness, and sheds its heavenly and benign influence upon all that comes in contact with it. Its sweetness and mildness are manifest even to its bitterest enemies. It originated—Where? Who can tell? O, heavenly attribute of Deity! "God is love." Brotherly love is manifested to all the household of faith without dissimulation. It has no relation with that vile, subtle deceiver—hypocrisy. It does not wear the cloak of false charity before your face, and say, "dear brother," &c., and at the same time have secreted the dagger of hatred. No, no. It always appears in its true colors, reaching forth the helping hand in adversity, as well as in prosperity—in gloom and in glory; it remembers those that are in "bonds, as bound with them;" its interests are the interests of the cause; its fruits are manifest to all who are not blind.

II. The evils by which it is discontinued are many and strong. We shall not attempt to name them all here, only a few.

1. *Pride of opinion* is one of the destroying evils of brotherly love. There always have been, and still are, some individuals who have distinguished themselves at the expense of the cause and "weightier matters," and thus bring themselves into notoriety, at least with a certain class—those that are begotten to their likeness—for like begets like, and "like priest like people." They make some wonderful discovery, or get up some extraneous question, and make a "hobby" of it, ride Jehu-like, scattering in their train murmurings, envyings, strifes, seditions, &c., until they have ridden it to death, and then endeavor to breathe into its nostrils the breath of life, by the aid of the sympathy of the people. Should any one advance an opinion opposed to theirs, he is set upon as an apostate, a heathen, or, to say the least, as a fool, or the veriest hypocrite; and thus by strife about words to no profit, brotherly love is severed by the sword of contention, and discontinued.

2. *Sectarianism* is a fruit of pride of opinion, or an evil that grows out of it. A paralyzing influence is felt when this hydra-headed monster is found wandering; it separates very friends, and makes them bitter enemies, and destroys that heavenly union which preserves the church militant from the abyss of ruin. It was manifested in apostolic times by some saying, "I am of Paul," "I of Cephas," &c. Paul told such that they were carnal; and the carnal mind is not subject to the law of God. The fruit of its labor is carnality, and that is death. (Rom. 8:8.) It is like the poison of the serpent distilling through the system, producing death, unless some powerful antidote can be taken to counteract its influence.

3. *Evil surmising*, which creates jealousy, is another of those destroying evils. Jealous that some one beside themselves will be considered greatest, or a leader or commander among the people, they will be watching for something to confirm their surmising, and when they suppose they get it, they proclaim it upon the house-tops; but, it is the mote in their own eye, or their green glasses, which makes everything look like a beam, or greenish. Thus, by destroying the influence of others, they think they

make themselves out to be great. All this serves to cut the three-fold cord, and to scatter the flock of Christ to the mercy of a merciless set of wolves.—Let them remember the doom of Korah, Dathan, and Abiram.

III. How to remedy those evils.

1. Are we proud of our opinions, and striving to exalt ourselves above all, so as to be, like Saul, a head and shoulders above the common people? We should remember that we have forsaken our first love, repent, and humble ourselves under the mighty hand of God.

2. Has sectarianism blinded our eyes, so that we think those who disagree with us in sentiments (of minor importance) are selfish in their motives? or has it prejudiced our minds in favor of those who agree with us, and think it is Christian-like to contend with those who do not see with our glasses, speaking words of bitterness, and writing with pens dipped in gall? We should remember, that we ought to stand fast in one spirit, with one mind, striving together (not against each other) for the faith of the gospel; in this way we shall not be terrified by our adversaries. We should build each other up (not pull down) on our most holy faith, and, above all, keep the commandment, "Let brotherly love continue."

3. Has evil surmising, or jealousy, caused us to stain or blacken the character of a brother? We should repent and ask his forgiveness, and make reparation, and thus restore fellowship.

Finally, break your allegiance to the devil, and be a servant to Jesus Christ, the freest being in the universe. Show to all men that you are Christ's disciple. Love the brethren out of a pure heart fervently, and if we are not mistaken, brotherly love will continue. Amen.

S. I. RONEY.

Letter from Bro. S. Chapman.

DEAR BRO. HIMES:—After writing you from South Kingston, R. I., Oct. 10th, I remained in that State a few days only, during which we visited the friends in Coventry, Providence, and North Scituate. In Coventry there remain Bro. R. Madison and family, and a few other precious souls, holding on to the faith, expecting redemption soon.

The church in Providence, under the care of Bro. Fassett, seemed to be in a prosperous state. So did the church in North Scituate, which, for several years, has been favored with the counsel and occasional labors of Bro. Bellows.

From North Scituate we commenced a zig-zag course for this place, but stopped on the way, and performed labor, more or less, in the following places.

Spent a Sabbath with the church in Abington, Ct., where Bro. Huntington has had the charge, and has so faithfully defended the cause of God against Shakerism, "shut-door," feet-washing, and other similar evils, for the past few years. That church is now in a comparatively healthy state. The brethren from Williamsville, South Killingly, Brooklyn, and Hampton, were present, and the season was truly delightful. That being one of my old fields of labor, we spent several days there in visiting from house to house, and found it mutually pleasant and profitable to do so.

Spent a night in Bro. Northrop's family in Chaplin (the only Adventists in C.), all of whom are in the faith. Of that little church and its location, it may be said, in a limited sense, "Ye are the light of the world," &c. The Bible and "Advent Herald" are its constant companions, both of which are duly appreciated.

Visited the scattered brethren in Ashford, Marshfield, Willington, and Tolland, and were enabled to "strengthen the things which remained." Our interview with Sister Lathrop, in the latter place, was mutually refreshing, while she informed us of the goodness of God in the recent conversion of her sons, for whose spiritual welfare she had for several years agonized much in prayer.

Met with the church at Square Pond one evening, and had a precious season. They highly appreciate the society and occasional labors of Bro. Adrian.

Spent a Sabbath with the church in Enfield (Jaw-buck). The season was reviving. They have recently erected a commodious little tabernacle, in which to worship; and the Lord has abundantly blessed them in so doing. Bro. Roney, lately from St. Lawrence Co., resides there, and preaches to them occasionally, whereby they are strengthened.

On our way from Enfield to Hartford, we called on a few friends at Warehouse Point, who, amidst oppression and severe trials, are determined to press their way into the kingdom.

We then visited the church and family connections in Hartford, and found it pleasant once more to mingle with old acquaintances, especially brethren and sisters whom I love, and who embraced the "blessed hope" at the same time, and under the same preaching. By request, I addressed them one evening, touching the "burdens" of the prophets. The season was pleasant, and I should think mutually profitable, notwithstanding it is intimated by the best authority (Matt. 13:37) that a prophet (and on the same principle a preacher) "is without honor in his own country, and in his own house."

Spent one Sabbath with the church in Wallingford, and found them steadfast in the faith, notwithstanding they have occasionally listened to teachers, "who concerning the truth have erred, saying that the resurrection is past already." (See 2 Tim. 2:18.) That is, the "first resurrection," in which all who have a part must escape the second death. (See Rom. 20:6.) Although this "saying" in other places has "overthrown the faith of some," I am truly thankful that the evil has not prevailed very extensively in my native State.

Seasonable notice being given, we met the Bristol and Plymouth brethren one evening, at the house of

Bro. Atwater, in P. The attendance was good, the word was effectual, and the interview was protracted to a late hour, during which we were forcibly reminded of the joyous and successful seasons in which we mutually participated in the year '42. Those brethren lie very near my heart.

Returned to Hartford, and took our leave of the brethren and my own children, considering it very doubtful whether we met them again in time.

Then, to close our labors in Connecticut, we visited the brethren in Windsor, East Hartford, Wapping, and Suffield. Found them generally abiding in the faith. Spent a Sabbath in the latter place, and were pained to find some at this late hour, even of my own children in the gospel, who had fallen into a lukewarm state, and become unprepared to meet the Lord at his coming. But we were cheered to see others in that place steadfast in the faith, having made advances in the divine life. Such received the word with joy, and were profited thereby. The Lord reclaim the backslider, and preserve the faithful to the day of his coming, is my sincere prayer.

From S. we came to Blandford, Mass., and spent a night. On short notice the friends—say twenty-five to thirty in number—collected in the evening at the house of Bro. Hastings for social worship. The word was well received. The interview continued without interruption till near midnight, and was attended by the Spirit of the Lord in such a manner, that it will doubtless be remembered by us mutually till he comes. That is truly a devoted people.

Spent the next night at a Bro. Allen's, in Chester. The "Advent Herald" being patronized by him, the whole family seemed at once to be acquainted with me and my cause since I entered the missionary field, a few years since. From my inmost soul I do thank God that he has in almost every place, or section, in the five States where I have labored, brought into the faith such warm-hearted, benevolent brethren and sisters, who consider it a privilege, rather than a burden, to entertain strangers and pilgrims, whom they esteem as the true servants of the Lord. To such I would say, in the language of Jesus, "Thou shalt be recompensed at the resurrection of the just."

We then came to Cheshire and Adams, where we remained several days. Respectable and attentive congregations collected evenings and on the Sabbath, to hear us proclaim, with unshaken confidence, the immediate coming of the Lord. Bro. Zenas Campbell, a late convert from Infidelity, (whose name was mentioned in my last, but through mistake published R. Campbell,) and others of like precious faith, attended our meetings in each town, and became exceedingly revived in spirit. In their sphere, they contributed much in confirming the word. To say the least, it may be added, that much prejudice was removed from the minds of that community. Had it not been so late in the season, we should have remained there, and performed much more labor in that section. I ardently wish that some brother, who is sound in the faith, who may be at liberty, would step in and complete the work, and receive souls for his hire, which is, by far, the best salary a man can have. See Matt. 24:45, 46. If no one should heed the call soon, I will return, if possible, and do the work myself, provided the brethren there should think it best, and write me to that effect. I hope, however, that some good brother, who is more at leisure, will see to that.

From A. and C. we came to Esperance, N. Y., 27 miles west of Albany, where we spent two or three days, and preached evenings to attentive congregations. The inheritance of the saints was announced as the subject for the last evening. A commodious school-house was well filled, and all were gratified to see the minister of the Congregational church present, and to observe the attention he paid to the word, while we read the Scriptures, from Genesis to Revelation, occupying at least two hours, showing that the final abode of the saints will be this old earth renewed, agreeable to "the promise made of God unto our fathers." The brethren were greatly comforted, and we hope (rather confidently believe) the minister and others were instructed from the "sure word of prophecy."

We then came to Cooperstown, where we spent the Sabbath. During the day Mrs. C. and I separated; she, by request, attended the Christian church a few miles from the village, in company with a Sister Wood, where, after preaching, Mrs. C. had opportunity to talk out her faith, and persuade the people to make speedy preparation to meet the burning day. It appears the word was well received, as an invitation was given her to repeat the visit in company with her husband.

The same day I met a company of Lutherans in another direction, who gave candid attention to an exposition of Matt. 24th, and I trust it was not labor spent in vain. At evening we met the friends in the village, and endeavored to impart unto them "meat in due season." We hope the effort was not entirely lost, as some few appeared to receive the word with joy.

From C. we came to Norwich, much fatigued, where we stopped with a sister of mine, and rested a few days. She being in the faith, and her husband, though professedly a Universalist, being very kind and friendly, their neighbors were called in, and we had an interesting season in conversing on the subject of the blessed hope. Spent a few hours only as we passed in calling on the brethren in the village. We intend to visit them soon.

On Saturday, the 28th ult., we came to this place. Notice being given, the friends came together for worship on the Sabbath, not only from this neighborhood, but from Gorman, McDonough, and Lincolnton. After preaching, the Lord's Supper was administered; the season was very solemn, and, indeed, the whole day was one of more than ordinary interest. Since that time, we have remained in this section, holding meetings here and in McDonough on the Sabbath,

and evenings during the week in all the towns above named. Considerable interest is being awakened in several neighborhoods. Next week, on Friday, by consent of the minister, Rev. Mr. Pool, I have engaged to commence holding a series of meetings in the Congregational church in Lincolnton, which will continue at least over the Sabbath. I am told that Mr. P. is a constant reader of the "Advent Herald." This probably accounts for such an unexpected open door to us in L. What may be the result, we cannot now determine, but shall trust in the Lord, as we have hitherto done, and would humbly repeat our request, that the brethren remember us at the throne of grace. Considering the present state of things, we have decided to remain in this section a while, and perhaps for the winter. Our Post-office address, therefore, till I write again, will be Pitcher Springs, Chenango Co., N. Y. Yours, my dear brother, still waiting, "knowing that the kingdom of God is nigh at hand."

Pitcher Springs (N. Y.), Dec. 20th, 1848.

Letter from Bro. J. P. Weethers.

DEAR BROTHER HIMES:—I have at length arrived at home, after an absence of nearly four months. My labors from the 1st of November to the 13th of December were very arduous, being scattered over an extensive region difficult of access. I preached at Shelley's Island, and was introduced to Brother and Sister Shelley. I found them an interesting couple. I delivered one discourse in Middletown to a small audience. There is in that place, much prejudice against the doctrines of the Advent; yet there is still a small company of noble Bereans. Friends to the Advent still find an excellent home at Sister Thompson's. I spent two days in Shiremanstown. With the brethren in that place I was well entertained. There is found a company of warm-hearted believers. I put up with brother J. Adams, formerly a minister of the "Church of God." He now preaches to the Advent Church at Shiremanstown. He is a man of intelligence, and possesses ardent piety. Pleading in his manners, and animated in his address, he has the necessary elements of a popular speaker. Could he be called out, so as to devote his undivided attention to the ministry, he would become in a high degree useful. I visited a few of the brethren in Harrisburgh; I found them still holding fast to the "blessed hope."

On the 4th of November I arrived in Centre county. In that region we continued over two Sabbaths, laboring in connection with brethren Boyer and Lanning. The first Sabbath was spent at Bellefonte, the county seat of Centre county. The day being stormy, and the appointment not generally known, but little impression was left on the people. The way was opened for a good hearing hereafter. My next Sabbath appointment was at a Union meeting house on "Bald-eagle," about eight miles from Bellefonte. The location of that series of meetings had to be changed, in consequence of the illiberal spirit of the United Brethren. Though the edifice was erected for all denominations; and it had been decided that all should give way to strangers passing through the country, yet they persisted in holding a meeting over two Sabbaths, and thus shutting the door against us. When such spirits are in authority, the land must mourn. In those neighborhoods I delivered twelve discourses. The weather was gloomy, and I had but little opportunity of making any lasting impression.

My principal object was to learn the state of the cause in that field, where brother Boyer commenced his public labors in one of the final proclamations. The efforts of that brother have not been in vain. He has toiled through many deprivations, until, in the providence of God, he has erected the standard of our coming King triumphantly—and the most deadly opposition. I speak in praise of brother Boyer's efforts, as they are certainly deserving of high commendation. His labors, in some places, have changed the entire face of society. One instance is the following: On Mash Creek, at the foot of the Allegheny mountains, dwells a society of industrious, active-minded, and warm-hearted believers. In former days their almost weekly entertainments were balls and social parties. They heard the common preaching of the day, without any other effect than to harden them in their wickedness. A stranger entered their community! he introduced the subject of a coming Saviour! they heard—BELIEVED—REPENTED—were PARDONED. More than sixty persons became converts. Now their dancing and revelry are turned into holy aspirations for the establishment of the kingdom of our God. Brother Boyer has formed six societies, containing nearly two hundred members. They are preparing two church edifices, one in Milesburgh, the other on Mash Creek. In that region the cause is rising, and flourishing. Brother Boyer has a valuable assistant in brother Lanning. That brother is devoted to the cause, and is very studious, and has zeal, tempered with knowledge. From Centre Co., I went to Clearfield, by invitation of brother Frank, of that town. The churches of that place were closed against us, and the only place where we could hold a meeting was the Court house. And from it two ministers had resolved to exclude us, so that we might find no resting place in the town. The Lutherans had resolved to commence a protracted meeting at the same time and place with ours. A number of citizens, not considering this fair play, petitioned the Lutheran minister to hold his meeting in the Methodist meeting house, as it had been offered him. This he refused, and commenced his meeting in the Court house on Friday evening, when mine was to commence. As soon as his appointments were over, each evening, the officers of the Court gave us the use of the house, and I preached after him until Monday evening, when he gave way, and I continued over the following Sabbath. On the last Sabbath I baptised four persons, three of whom were converts under brother Boyer's preaching, about five

weeks previous. The impressions left in that place, I think, were good. I then learned for the first time, that we held to doctrines that we kept back from the people, (secret doctrines). This had been reported by a Methodist minister. By request, I stopped in Wheeling and spent one day in the family of brother R. Jackson. I found him and his companion firm believers in the near Advent, but moments of social converse passed sweetly. There are a few Advent believers in Wheeling, who desire lectures on the subject of our coming King. I passed through the old field of my labors, on the Muskingum. I found the cause still sustained, under the labors of brother Butt. He is highly esteemed, and is doing service to the general interests of the Redeemer's kingdom. I arrived in Cincinnati on the 13th. Found the congregation in as good a state as circumstances would allow. I am now at home, and with a mind full of reflections upon the scenes of the past four months. Starting from the borders of the grave, with a body weakened by protracted illness, under the rule of the dog star, I commenced my journey alone, and among strangers. During my trip I have travelled over three thousand miles, in all kinds of ways, preached over one hundred times, formed many tender associations among new friends, and returned with renewed health, and with far more exalted ideas of the nature of our calling. I feel thankful to God for his protection, and for the many seasons of past enjoyment, being resolved to spend the strength he thus gives me in furthering his blessed and glorious cause. Amen.

Cincinnati, Dec. 21st, 1848.

Letter from Bro. R. R. Watkins.

DEAR BRO. :—I believe we have arrived at a period in our history, the most solemn, the most momentous. When I read the Word of God, and reflect on the condition of all nations, I am convinced that we are upon the threshold of the immortal state—that soon, very soon, the tremendous battle will be fought, which will result in the entire subversion of all earthly kingdoms, and the establishment of that Kingdom which "will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him." In view of this, I am prompted to "give all diligence, to add to my faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness, charity." To have heard the glad tidings of the near proximity of the kingdom of God, is to me a source of unspeakable consolation; and no earthly consideration could induce me to forego the bright prospects of the future, or dissolve my connexion with a people of "like precious faith." I look upon the position we occupy in the moral world, as a lofty one; I view it as a high honor heaven has conferred upon us.—The world, I know, think differently; they look upon us with an air of derision; but this does not derogate from our exalted position; for "those things which are highly esteemed among men, are an abomination in the sight of the Lord." It is the aim of the church in Baltimore to "hold fast the profession of their faith without wavering;" and though some few of the brethren have alienated themselves from us, yet I think there are indications that their places will soon be filled.

Bro. Mills recently labored with us a few months, with a zeal commendable; he left us, temporarily, to preach in Pennsylvania, but was taken sick, and he will be under the necessity of returning home. Bro. Brewer came among us a few weeks ago, at the solicitation of Bro. Mills, for which we have united voices praise the Lord; his labors have been very acceptable. The burden of his preaching has been, holiness of heart in view of impending judgments. He has created quite an interest here; our meetings are attended much better than they had been for some time past, and we are favored with the presence of Him who has said, "I will never leave you, nor forsake you."

As Bro. Brewer has other engagements, and as we are without a pastor, we have written to Bro. Litch, hoping to secure his labors for a short time; we want an efficient laborer, one deeply imbued with the spirit of Christ; the crisis demands it; the cause in which we are engaged is the cause of God, and it must be sustained.

We derive great benefit from reading your valuable paper: we cannot but think it is one of the best religious periodicals in the land. We rejoice that in conducting it you have manifested none other than a Christian spirit, and that you have not diverted the attention of your readers to irrelevant subjects, unless it became absolutely necessary in the defence of the truth. We trust your paper will continue to be what its title purports—the "Advent Herald." We sympathize with you in your trials, and are determined to do what we can to sustain you: our prayer is, that you may be clothed with the "whole armor of God," so that you may successfully "wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Yours, in hope.

Baltimore (Md.), Dec. 25th, 1848.

Letter from Bro. J. W. Blake.

DEAR BRO. HIMES :—We feel thankful to you for your expression of sympathy concerning our late trials, we have truly been brought to mourn over the desolation of our little Zion. It seemed for a time that all was gone, by the cunning craft of Clayton and the Mormon prophet and play-actor, Adams, his colleague. It was truly a dark time. They succeeded for a while, but it is past. I most sincerely think their only object was to proselyte, not to improve the spirituality of the church. I would say to the Advent churches, (and I say it in love and as a warning

to the friends, without prejudice,) Dear brethren everywhere, beware of them—we have tried them.—May God in mercy convince them of the error of their way, is my prayer. I charge Adams with being a Mormon, and T. G. Clayton with abetting him. The above state of things was brought about during the absence of Bro. Mills, our pastor. But in the providence of our heavenly Father, Bro. and Sister Brewer came among us, they found us discouraged and almost scattered, and our meetings dwindled down to not more than a dozen. When they commenced their labors at first, our congregations were small, but they visited from house to house, praying with and urging the friends to attend our meetings, and their labors have been blessed. Our brother has not only brought out of the treasury things new and old, but presented the evidences of the end of all things in such a manner, that many have been awakened to see the truth as they never saw it before. One instance was, a young man, a member of one of the churches, came in to listen to a discourse on entire consecration, and was so much impressed with the necessity of it, that he has since attended our prayer meetings; and in one of them he arose, and stated, to the encouragement of us all, that his mind had been prejudiced against the Adventists, and by what he had heard of us we had been set forth as fanatics; "but," said he, "I never heard such sermons on holiness, and on the Scriptures. If this is Adventism, from this time forth I am an Adventist!" and he has since, by his conduct and faithful attendance, given evidence of his sincerity. The doctrine of entire consecration, without which no man can serve the Lord, begins to interest the brethren more and still more. We never had it so clearly set forth, nor felt the absolute necessity of it before, as we do at present; and we feel determined, by God's assistance, not to rest short of it. May God help us to "follow peace with all men, and holiness, without which no man can see the Lord." We would be glad if we could keep Bro. and Sister Brewer with us for some time; but his engagements are such that he cannot stay with us much longer. We have, however, prevailed on him to remain with us, until we can be supplied with a pastor. Bro. Mills, our former pastor, is sick in Philadelphia; and in all probability will not be able to lecture again this winter. Yours, in hope.

Baltimore (Md.), Dec. 22d, 1848.

Letter from Bro. I. R. Gates.

BRO. HIMES :—My course of lectures in Lynn, under God, accomplished good to some extent. I had to encounter an abundance of prejudice, and considerable bad weather. But still there "cleaved to us some honorable men and women." Elder Osler, of Salem, closed the series of lectures to general satisfaction.

Last week I spoke three times in Bro. Elam Burnham's neighborhood, and enjoyed a very pleasant season with his family. Sunday I spoke twice in a private house in Essex, in the afternoon attended a funeral with Bro. B., and in the evening a prayer-meeting, which was truly refreshing. On Monday evening the basement of the Congregational meeting-house was obtained, the committee stating that they thought it quite probable that we could have it until Thursday night. But at the close of my second discourse, there came a message that we could have the house no longer. The report had gone over town, that I believed the saints would be taken up, and would remain with Jesus until the world should melt, and come back to its Eden beauty and glory. But God opened another place. The Universalist house in the village was offered, but I did not feel able to give the price asked. But the minister, Mr. Baker, was so goaded by the two discourses that I delivered in the Congregational house, that he offered his house free if I would discuss with him the subject of Christ's personal coming and the end of the world. I readily acceded to this proposition. We chose three moderators, and they announced that the discussion would continue two evenings. I gave Mr. Baker the privilege of opening and closing the discussion. We spoke alternately, each occupying half an hour at a time. At the close of the first evening, the committee of the house refused to let us have it for the next evening. Thus we were again disappointed, and when we were on the eve of a most signal triumph over all the errors of Essex. But thank the Lord, I had the privilege of addressing upwards of five hundred people, who paid the best of attention to the evidences of our blessed hope.

Our little company here are prospering under the labors of Bro. Elam and Eustis Burnham, who are much beloved by the people. Their meetings are well attended. Bro. E. Burnham has drawn up a plan by which the whole community have joined together to build a free meeting-house on the spot where stood the second Congregational church. I design to return and speak one week in their house, should time last for them to erect one in the spring. I design to spend six or eight weeks in Troy and Burnt Hills, N. Y. Should any wish me to visit them in that section, they will please write me, to the care of Dr. T. G. Bucklin, West Troy, or J. Knight, Charlton, N. Y.

Essex, Dec. 28th, 1848.

Extracts from Letters.

From Addison, Dec. 12th, 1848.

DEAR BRO. HIMES :—I can truly say, that I have never seen the time since I embraced the doctrine of the Advent of Christ being near, that it appears so dear to me as it does at the present time. It is like water to a thirsty soul in a desert. As the children of Israel fed on manna in the wilderness, so I expect, by the grace of God, to live on his word until Christ shall come to take his kingdom, and sit on the throne of his father David. Then we all shall see eye to eye; then there will be no more death. We shall

live and be with Christ when this mortal shall have put on immortality, and death be swallowed up in victory.

Surely the present time is big with interest and events, which should cause us to examine our hearts, and see if we have any hatred or malice there. Let us love as brethren, and esteem others better than ourselves. Let our conversation be in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. He will then render to every man according to his works, and save those who by patient continuance in well doing, seek for glory, honor, and immortality, eternal life. Let our moderation be known unto all men—the Lord is at hand. Praise the Lord for this hope.

The brethren and sisters here are steadfast in the faith of the kingdom being near at hand. Pray for us, for we are few in number.

Dear brother, the "Herald" has been read by me in days gone by with much delight; but of late have not felt that interest in it, in consequence of its controversy with the two papers; nor do I believe that it is for the interest of the Advent cause. I shall rejoice when it stops, so that the paper may be filled with food that will lead us to God, and fit souls for the kingdom. I am aware that you stand in a tried position; may God give you grace and wisdom, and give you strength to blow the gospel trumpet, that sinners may be ready to hail that day with joy, and not with grief.

D. SMITH.

[We thank Bro. Smith for his rich epistle. We had much rather fill our columns with such than with unprofitable controversy. We hope others, whose souls are filled with the blessed spirit of our coming Saviour, will follow his example.]

From Watson (N. Y.), Dec. 26th, 1848.

DEAR BRO. HIMES :—I approve, with all my heart, of the course you have taken with regard to the "Advent" question and "conferences." I awfully fear that the influence of contending about the term "annual conferences," for I cannot see much else involved in the subject, will prove very injurious, by prejudicing those who have not perused both sides of the question. Trust in the Lord, dear brother, and he will strengthen and sustain you; and in the coming day of gathering, you will be gathered in the garner of the Lord, with all his faithful ones, "to love and sing as angels do."

I am alone in this section, and the only preacher I have to sympathize with are the Advent papers and books I peruse. My heart is made to rejoice while I read the communications from the laboring brethren scattered over the land; I long to meet with them in the renewed earth, where there will be no more parting, and where the wicked will cease from troubling, and the weary will be forever at rest. I am still looking for "this same Jesus," who was taken up into heaven, in like manner to return, heralded by a holy retinue of angels and glorified saints, to receive his weary bride, and crown with everlasting rejoicing all who are looking for and loving his appearing. Then let us all be instant in season, and out of season, for the day of the Lord cometh, yea, it hasteth greatly.

H. ROBINSON.

From Square Pond (Ct.), Dec. 23d, 1848.

DEAR BRO. HIMES :—I am yet toiling on, endeavoring to keep the light before this last generation of my fellow-men. I have been wading through severe trials of late, the cause of which may be learned in Bro. Jones' last letter. I have been identified with this cause from the first, and I have attended most all the conferences. I have grieved over the misrepresentations concerning them, and hoped they would cease, but hoped in vain. And now I am glad to see the truth come out. Bro. Jones has told it, and all the brethren will see it plainly. In relation to yourself, your trials must be severe indeed. I sympathize with you, and hope you will be sustained.

I. ADRIAN.

Obituary.

Died, at Bloomington, Ill., of Typhoid fever, after a sickness of about six weeks, on the 24th day of August last, in the 20th year of his age, C. F. BULLOCK. He left the world with "an assurance of a happy home in heaven." When about 13 years old he lost a pious mother, and about 17 he was called to part with his favorite sister, about 22 years old, who was his guiding star, and a very angel of purity. She could not leave him until he had promised her that he would prepare to meet her, or rather join her in the world to come, for she was a strong Millerite. They were both attentive readers of your papers, tracts, &c., as well as their mother before them, until their death. Never, I trust, will be forgotten the scene of my dying daughter, for they were my children. She had suffered long and most severely, and often wished most anxiously to be at rest. On the morning that she died I had gone some two miles from home. She thought herself dying and wished me sent for, which of course was done. When I returned and entered her room, she said, "Well, father, I sent for you, but it has seemed as though you would never come. I have suffered terribly this morning, but I feel better now." I said to her, Well, Emily, for that was her name, you have often expressed a wish to go home and be at rest, the Lord is calling for you, and you will soon be with him. She said, "Do you think so?" I answered, Yes, I am sure of it. She lay silent a moment, and then said, with an emphasis, "Thank the Lord." She examined her own pulse, her hands and fingers, and was satisfied that she had but a few moments to stay with us. She then took a most solemn and affecting leave of us. Immediately after, she said, "My sight is gone. I cannot see." I said, Cannot you see me, or the window? She said, No.

Soon, however, she said, "O I can see." She was asked what she could see. She answered, with a voice full of heavenly sweetness, "I can see angels." And the next moment she was with them. I felt, and who would not, that a convoy of the heavenly hosts were sent to take her to that home she had so much longed for, and for which she appeared to be so eminently prepared. I could state many other things concerning her, of much the same nature, were it advisable.

My son died far from me, in a strange land; but though so young and favored with bright prospects in this world, yet I am comforted with the assurance that he died cheerfully, gave up all, and resigned to the will of the Lord. He, too, has fallen asleep in Jesus. Well, death has robbed me of my children for a while, but I trust in God that they shall soon come again from the enemy's land, and I shall be permitted to rejoice with them where parting will come no more forever.

C. BULLOCK.

Miscellaneous.

FOLLY OF INFIDELITY.

The London "Times" of Wednesday, Oct. 11th, has the following remarks, which are of a character not often found in that journal:—

"Man has for the most part misconceived the use of the great facts which have been graciously placed within his reach through the instrumentality of science and research. In his fond conceit he would throw aside his allegiance to God, and, arrogating to himself the command of the very elements, would, from having learned to use, fool himself into the vain imagination that he could create the world afresh, and fashion it more in accordance with his finite understanding. To this end does the Age of Reason indiscreetly urge its victims; nor are they few, for the plant is of rapid growth. Deadly though the poison is, which lies concealed within the captivating exterior of this plant, we fear that there are few of its cultivators who have taken the trouble to analyze it and to test its properties with patient assiduity and an earnest desire to elicit the truth. Captivated by the perfumed atmosphere which ever floats around the object of their admiration, they are dead to all its inherent defects; and pluming themselves on their own fancied superiority over those who acknowledge the trammels of loyalty, subjection, faith, and allegiance to the Supreme, they on all sides spread their toils for the wavering and wanderer from the folds of the true Shepherd. Of these there is never any lack, and many there be who fall into the net thus laid for them, for the creed of the Freethinkers is, to minds untutored by education and moral culture, a most inviting study; it can be shuffled off or on, as the humor suits, with the slightest exertion of the wearer; and, if it hold out no prospect of reward, it at least is silent as to punishment. Little matter of wonder is it, then, that during the excitement of pursuit, and at a period when the life-blood courses through man's veins and arteries with healthy rapidity, such notions as were professed by a Bolingbroke, a Volney, or a Shelley, appear in their holiday attire. If, however, we trace these men in their hiding-places, and sift their secret thoughts in that fearful moment when the pulse flags, and the limbs refuse their office, while the restless soul, hanging between heaven and hell, can find no city of refuge, and compare their last hours with those of the meek but steadfast believer and the practical Christian, the tinsel will soon drop from off the worthless theory, and the doubting disciple of a creed which begins and ends in nothing will be rudely awakened to his danger, and fly for succor and protection from his own devices to the foot of his Saviour's cross."

THE RIGHTS OF WOMAN.

"The rights of woman"—what are they?

The right to labor and to pray,
The right to watch while others sleep,
The right o'er others' woes to weep;
The right while others curse to bless;
The right to cheer the comfortless;
The right to comfort all that mourn;
The right to love whom others scorn;
The right to shed new joys on earth,
The right to feel the soul's high worth,
The right to lead the soul to God
Along the path the Saviour trod—
The path of meekness and of love,
The path of faith that leads above;
The path of patience under wrong,
The path in which the weak grow strong;
Such woman's right, and God will bless
And crown their champions with success.

Mrs. B. Little.

ON PRAYER.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempers; prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness; and he that prays to God with an angry, that is, with a troubled or discomposed spirit, is like him that retires in a battle to meditate, and sets up his closet in the out quarters of an army. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb over the clouds; but the poor bird was beaten back by the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the liberation and frequent weighing of his wings; till the little creature



Large 9-38-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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"Lord, Teach us How to Pray."

O thou that hearest prayer
And teachest how to pray,
My grovelling heart prepare
To win thy heavenly way,
High as thy mercy-seat to rise,
And there pour out its earnest cries.

Oft when I wish to come
Before thy presence, Lord,
My sins so strike me dumb,
I cannot speak a word;
And often when I strive to pray,
My wayward thoughts are all astray.

The world too often fills
My heart, and thunders prayer;
Too often pride liveth
Its secret venom there;
And lively feelings ebb or flow,
Directed by that subtle foe.

Too oft, when faith is weak,
I fear my prayers are vain;
The blessings that I seek
I scarcely hope to gain;
My want appears too great and high,
Even for thy bounty to supply.

Though driven by my need
To seek the throne of grace,
Earth's trifles oft impede
My progress to that place;
The flesh resists religion's sway,
And sloth is clamorous for delay.

Lord, give me faith and light,
Humility and love;
And from my clouded sight
The carnal film remove;
Kindle devotion's languid flame,
And bid me chase its jealous name.

Christian Observer.

The Work of the Messiah.

BY RIDLEY E. HENKSFIELD,
PASTOR OF A CHURCH OF CONVERTED JEWS IN LONDON, ENO.

(Continued from our last.)

But though Jeremiah does not appear to have been much known to Josiah in the eighteenth year of his reign, it is natural to suppose that, in the course of the thirteen years that succeeded, the youthful prophet assisted the youthful reformer with his counsel and sympathy. True, the prophet knew these reforms were but temporary; "the seer's sad spirit" doubtless showed him that "notwithstanding, the Lord turned not from the fierceness of his great wrath wherewith his anger was kindled against Judah;" and that He was determined to "remove Judah also out of His sight as He had removed Israel" (2 Kings 23:26, 27); yet thirteen years of peace and comparative righteousness are not to be despised by the people of God. "The long-suffering of God is salvation" to individual sinners of the human race. I do not think it at all a legitimate conclusion, that because we look for the entire breaking up of the present frame-work of society, and expect no permanent amelioration of any evil until the Lord shall take unto Himself His great power and reign, that we are therefore to despise all partial amelioration, and withdraw from all participation in schemes for the spiritual or temporal benefit of our fellow-men. Most precious is every season when the winds of persecution are hushed, when pressing want is unknown; then is the time to be diligent in bringing the power of the everlasting gospel to bear on the consciences of sinners, trusting that the Holy Spirit will then seal many of the servants of God in their foreheads. When the churches have rest, they should be both edified and multiplied. (Acts 9:31.) I believe much unnecessary prejudice is excited against scriptural views of the coming kingdom, by the attitude of isolation assumed by many who entertain them. They are apt to look with indifference, at least, if not with contempt, on the efforts for the spiritual benefit of others, that are made by those who believe that the world is to be converted through missionary exertions, and new-modelled through improved political

institutions. Let us carefully avoid separating ourselves from any portion of Christ's body; assisting to the utmost of our power in spreading the knowledge of God in the earth, though we know that in this dispensation its effects are not universal, but partial; let us assist in "undoing the heavy burdens," in adding to the eternal comforts of our poorer brethren of mankind at the present time, although we expect, ere long, all things around us will be shaken and overturned. The mistakes of good men, or the godless infidelity of evil men, do not alter the eternal distinctions between right and wrong; good remains good, and evil remains evil, whoever be the agents by whom either is accomplished. But while we reject no man's good, let it be distinctly seen that we connive at no man's evil. Let us not put "bitter for sweet, and sweet for bitter."

From the various visions of Jeremiah I can only select a few. His prophecies are arranged without any regard to chronological order; some of those that were delivered in the reign of Zedekiah, being placed before others that were given in the reign of his predecessor, Jehoiaikim. (See chaps 23, 24, 25.) I shall first shortly notice one of the earliest, because it contains one of the many proofs that the restoration of the Jews, spoken of by Jeremiah and the other prophets, in connection with the glory and happiness of Israel, was not the restoration from Babylon. In this vision (chap. 3:6-25), after a touching appeal to the backsliding Israelites, the Lord promises to take them one of a city; and two of a family, and bring them unto Zion, to give them pastors after His own heart, who will feed them with knowledge and understanding, and then declares, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." (v. 17.) They know little, indeed, of the history of the Jews after their return from Babylon, who can suppose any of the features of the above description to belong to that period. They had not then pastors according to God's heart; all nations were not then gathered to the name of the Lord at Jerusalem; and, certainly, the greatest stickler for the return from Babylon being the fulfilment of the glorious predictions concerning the restoration of the Jews, will hardly venture to maintain that since that time they have no more walked "after the imagination of their evil heart."

It is remarkable what a prominent feature "pastors after God's own heart" is in the description of restored Israel. Chapter 23 begins by denouncing a woe on the pastors who had destroyed and scattered the sheep of His pasture; those kingly and priestly guides whom the Lord reproaches by Ezekiel as "the shepherds of Israel who do feed themselves, and feed not the flock." (Ezek. 34:2, 3); and it then proceeds at once to Israel's final issue out of all these troubles. "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." (Jer. 23:3, 4.) The prophecy then proceeds to declare how this happy state is to be brought about, even by the Deliverer, the Messiah. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper,

and shall execute judgment and justice on the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our righteousness." (v. 5, 6.) Here, as in many of the other prophecies, the work of Messiah is connected with the restoration and prosperity of the Jewish people.* And how have such express declarations been generally treated by Christian commentators? We may take Dr. Adam Clarke as expressing the ordinarily received views on the subject. "The real Jew is not one who has his circumcision in the flesh, but in the spirit. The real Israel are true believers in Christ Jesus; and the genuine Jerusalem is the church of the firstborn, and made free, with all her children, from the bondage of Satan, death, and hell. All these exist only in the days of the Messiah. All that went before were the types or significations of these glorious Gospel excellencies." Does the worthy commentator mean to say that Abraham, and David, and Daniel, were not delivered from the bondage of Satan and hell? As to the bondage of death, it is one from which the saints are not yet delivered, nor shall be until the resurrection. The prophet pursues the theme of Israel's restoration through chapters 31-33; chapters that ought to be attentively and prayerfully perused by all who feel any doubt on the subject of the restoration of the Jews. I cannot follow this subject out at present, but only notice it in connection with the Messiah. After mentioning that the Jews shall be in great trouble previous to their final deliverance (declarations to the same effect being afterwards more minutely given by Zechariah, in chapter 14,) the Lord states by the prophet, (Jer. 30:9,) "They shall serve the Lord their God, and David their king, whom I will raise up unto them." The same promise is repeated in Ezek. 34:23, "I will set up one shepherd over them, and he shall feed them, even my servant David." And again, in Ezekiel 37, when the prophet has, by the symbolical action of the two sticks becoming one in his hand, prefigured the future reunion of the severed kingdoms of Israel and Judah, it is said, "I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; David my servant shall be king over them; and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and my servant David shall be their prince forever." (Ezek. 37:22-25.) And Hosea, after predicting that the children of Israel should "abide many days without a king, and without a prince, and without a sacrifice," says, "Afterwards shall the children of Israel return, and seek the Lord their God, and David their king." (Hosea 3:4, 5.) That the ancient Jews referred these passages to Messiah, is beyond question. The Chaldee paraphrase on Jeremiah 30:9, says, "They shall obey *למשיח בן דוד*, Messiah, the son of David." Messiah, the Redeemer of the world, is also, in an especial sense, king of the Jews. "The government shall be upon his shoulder." "The Lord shall give him the throne of his father David." Well might the wise men inquire, "Where is he that is born king of the Jews?" He that is to sit "upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever." (Isaiah 9:7.) The king who shall "reign in righteousness" will first

* With the pious of all kindred and climes and ages.—Ed.
† It is then in the eternal, and consequently in the resurrection state.—Ed.

exhibit the fruits of His righteous dominion in the Jewish nation; and the blessed order and harmony there displayed will diffuse itself over all other kingdoms. It is difficult to say which of the two absurdities is the greater; to treat all those distinct intimations of a certain civil and social condition upon earth, as symbolical expressions for a spiritual change on the hearts of men; or, in order to avoid this absurdity, to maintain, in the face of all history, that these things were fulfilled at the return from Babylon. "Behold, I will gather them out of all countries whither I have driven them." Is Babylon "all countries?" "And I will bring them again into this place, and I will cause them to dwell safely." And they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul." (Jer. 32:37-41.) Have the Jews received at the restoration from Babylon, "one heart and one way," that they might fear the Lord forever? Has the Lord never since then turned from doing them good? Has He so put His fear in their hearts as has prevented them from turning away from Him? It is almost blasphemy to maintain that God could thus deceive His chosen people; that He could promise them blessings so large in extent, and so glorious in kind, as these, concerning a temporary restoration that was to terminate in a fiercer deluge of wrath, and issue in a far longer and more terrible captivity than they had previously undergone. Truly, God's ways are not so unequal. In the close of this vision one would almost imagine He alludes to these mistaken views in regard to His purposes concerning Israel; that are unhappily so common in the present day: "Considereth thou, not what this people have spoken, saying: The two families which the Lord hath chosen He hath even cast them off; thus they have despised my people that they should be no more a nation before them." Now is not this what is currently said at the present day, that the Jews exist no longer as a nation; that their national polity ceased forever at the dispersion? If the Lord counted it strange that men should think He had cast off His chosen people then, is it not equally strange in the present day? Is there any possible form of words by which the fact of Israel's continuance as a nation could be more unequivocally stated than the following?—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon, and of the stars, for a light by night; which divideth the sea when the waters thereof roar; the Lord of Hosts is His name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." (Jer. 31:35, 36.)

It may be right to notice a passage in this chapter, the application of which, by the Evangelist Matthew, has appeared difficult and obscure to many readers. "Thus saith the Lord: A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy

* This must also refer to the pious of the nation raised in the new earth.—Ed.

children shall come again to their own border." (Jer. 31:15-17.) This is applied by Matthew to the massacre of the infants at Bethlehem by Herod; and many readers find it difficult to understand how this murder of the children can be a fulfilment of the prophecy of Jeremiah. I think the difficulty will be found to vanish when the prophecy is considered in its full extent. Rachel, it will be remembered, died at Ephrath in giving birth to Benjamin, whom she called, Benoni, the son of my sorrow. Her tomb remains to this day, situated between Jerusalem and Bethlehem. Rachel is therefore poetically represented as dwelling there, looking with deep interest on the fate of the Jewish nation, that is, of the two tribes of Judah and Benjamin, of the latter of which she was the mother. God had been promising, through Jeremiah, great blessings to the house of Jacob; their restoration to their land, and the peace and prosperity they should there enjoy. Rachel is represented as weeping at the captivity and dispersion of her children, and she is told that there is hope laid up in store for her. At length, in the fulness of time, the Messiah, the great Deliverer is born in Bethlehem. Are the immediate consequences of His birth, peace and blessedness to the Jewish nation? No; Rachel is again represented as viewing the massacre at Bethlehem as a first instalment of the misery and oppression of her afflicted children; she sees them about to be driven out from the land once more, and will not be comforted, because they are not. In this weeping case is Rachel still; but there is hope in the end, that her children shall come again into their own border. This is a portion of the mystery that meets us at every turning; the non-fulfilment by the Messiah, of that which the prophets declared He was to accomplish. He was to be "the Prince of peace;" and yet Christ "came not to send peace on earth, but a sword." Into this subject I have entered fully in the previous treatise. The answer to the unbelieving Jew and the infidel, who both tell us that Jesus Christ did not fulfil what the prophets predicted of the Messiah, is the same that was given to comfort Rachel: "Then is hope in the end." The children of Israel* shall come again to their own border; and shall enjoy all the blessedness promised through the various prophets.—(To be continued.)

[NOTE.—Here follows a long argument on the partial restoration of the Jews before the Advent, and a personal Antichrist, which we pass over as of little interest to our readers.—Ed.]

The New Jerusalem.

REV. JOHN CUMMINGS, D.D.
(Concluded.)

"He that talked with me had a golden reed to measure the city." This act is the symbol of taking possession. Thus in chap. 11:1, the Reformed churches were separated from the Romish apostasy by a measuring reed,—a reed, frail and perishable, because it was a separation only of a visible church from a visible apostasy,—the former having some sinners, and the latter retaining some saints. But here a golden reed is used, to denote a perfect and everlasting distinction between the saved and the lost. Thus the mockery of sovereignty was once put into the hands of Jesus: the unquestionable reality of authority, and power, and empire will be seen in his hand in the New Jerusalem.

"The city lieth four-square." This is language significant of stability; a cube is firm in any and every position. Among the Greeks, a man of firm resolution was called *κύβητος*, literally, a four-square man. This is the city that hath foundations that cannot be shaken, whose builder and maker is God. No earthquake shall upheave it,—no violence disturb, or enemy enter it. It rests an immortal fabric on its everlasting site.

"The building of the wall was of jasper." The word *ἰσχυρις* is properly a bulwark; and as jasper is used to describe the Lord Jesus, it is here implied that the Redeemer is its bulwark.

"The city was pure gold, like unto glass." Gold is the symbol of incorrodibility and of value; it is the most precious of all the metals, and the least affected by decay; but this is not sufficient to express its full beauty; it is also "clear as glass." In the visions of the harpers on the glassy sea, we had the purity, but not the permanence, of the church; but here we have the purity, "clear as glass," and the permanence too, "pure gold." These its

manifold glories are associated with that mysterious Urim and Thummim, or precious stones in the High Priest's breastplate. There are employed the blue sapphire,—the variegated-veined chalcedony,—the green emerald,—the dark red sardonyx,—the sea-green and pale chrysolite,—the blue-green beryl,—the brilliant topaz,—the dark tinted chrysophrasus,—the deep red hyacinth, and the violet amethyst,—all sparkling in the splendors of the light of the Lamb; and dull, and dead, and colorless, except in reflecting around his beams. The people of God are represented in Scripture under various names. They are frequently compared to living stones, and, occasionally, to precious stones. Thus it is declared by God, "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." These jewels, or precious stones, sparkling in the same light, have each its own peculiar characteristic. It may be designed to set forth this idea by imprinting on each stone in the walls of the New Jerusalem an apostle's name. If this be so, we may suppose that the name of John will be upon the sapphire, the mild sky-like lustre of which expresses best the character of the loved and loving John. The brilliant topaz may bear the name of the splendid and impressive Paul. The red dark sardonyx may denote the glowing zeal of Peter; and the purple amethyst may be dedicated to the grave and dignified James; and the emerald, so agreeable to the eye, the cultivated and holy Luke. It is thus that stones have sermons, and gems a language; and the twelve precious stones in the foundation of the New Jerusalem, on which were inscribed the names of the twelve apostles, may have a deeper meaning than appears on the surface.

All that is beautiful in nature may have its counterpart in something beautified by grace, and these two strings, once dissonant, may be touched anew, and prove again harmonious chords in the great and eternal harmony.

All the precious stones in the crowns of kings, and in the cabinets of museums, are the scattered fragments of that explosion which sin kindled in ancient Paradise, now strewn over the earth, and buried frequently in its depths; relics in short of its magnificence, and memorials of its catastrophe. In this city these precious stones shall be exhibited in all their pristine glory; in masses, not in minute fragments; brilliant and pure, not dimmed and shaded. Ruby rocks and quarried diamonds shall be there. Its floors shall be emeralds, and its dome shall be like sapphire; and its High Altar the Son of God, "the Pearl of great price," from which shall ascend perpetual incense, and around which shall rise, as from innumerable hosts, a hurricane of praise forever. The very dust shall be of diamond, and the meanest thing where all is magnificent shall be gold. Its soil shall be ever fresh and fragrant as the rose; its sky around like the rainbow, and over it all flowered with stars; and its distant hills shall be ever alive with light. Darkness shall flee away from it like a doubt before the truth of God, and no night shall draw its sable curtain over earth's head. All space shall be full of Deity, the stars shall be the Scriptures of the sky, and the light of the Sun of Righteousness the apocalypse of all. All sounds shall be harmony, and all mysteries light; the universe itself shall be a glorious hymn, and the worlds the words in which it is written; and pine-forests, and palm-groves, the lichen and green fern, and the giant oak, and the hill tops visited all night with troops of stars, shall overflow with the light of love, and life, and glory, and all so pure that snow would stain, and dew defile them. A new and yet more glorious genesis shall come upon our world. This poor earth, for six thousand years a vast sarcophagus, shall recover more than Eden life and beauty after its baptism of fire. It shall be:—

A cathedral brightness as our wonder,
Whose quenchless lamp the sun and moon supply,
Its choir the winds and waves, its organ thunder,
Its dome the sky.

Magnificent scene! Yet more magnificent citizens! The antediluvian will be there, whose prospective faith, penetrating clouds and darkness, reposed on the Lamb of God. The patriarch, who saw Christ's day from afar and rejoiced, will be there also. Each age of the world will contribute to this happy city; and that age will be seen to have been the noblest and the best, which poured through these twelve gates the mightiest crowds of redeemed citizens. Persons from every clime will be there. The African from his burning sands, and the Laplander from his everlasting snows; the Jew from his wanderings, and the Arab

from his tent. All the descendants of Ham, Shem, and Japhet, who have seen and accepted Jesus as their Saviour, drawn by a great centripetal attraction, shall meet in that new Jerusalem; and, like globules of quicksilver, mingle in fact, as they have met in spirit, and so be for ever with the Lord. Men from all ranks will be there. The monarch and mechanic, the prince and the peasant, denuded of all circumstantial differences and distinctions, and glorious in that common righteousness which humbles the heart while it exalts the person of the wearer, shall there see in each other brethren, and wonder they failed to see it before. Monarchies and republics, schools and universities, sects and parties, shall all present to this city happy citizens,—the fruits of that living Christianity, which so many of them would neither understand, nor patronise, nor thrust out.—Such is our inheritance, incorruptible and undefiled.

How should we rejoice in the prospect, the certainty, rather, of spending a blissful eternity with those we love below! to see them emerge from the ruins of the tomb, and the deeper ruins of the fall; not only uninjured, but reformed and perfected, with every tear wiped from their eyes, standing before the throne of God and of the Lamb, with palms in their hands, crying with a loud voice, "Salvation be unto our God and to the Lamb for ever and ever." What delight will it afford to renew the sweet counsel we have taken together; to recount the toils and labors of the way, and to breathe, and to gaze, about the throne of God in heaven! nay, rather, to join in the symphonies of holy voices, amidst the splendors and finition of the beatific vision. To that state all the pious on earth are tending. Heaven is attracting to itself whatsoever is congenial to its nature, is enriching itself with the spoils of earth, and collecting within its capacious bosom whatsoever is pure, permanent, and divine; leaving nothing for the last fire to consume but the objects and slaves of corruption; whilst every thing that grace has prepared and beautified shall be selected from the beauties of the world, to adorn that eternal city which has no need of the sun or moon to shine in it, for the glory of God doth lighten it, and "the Lamb is the light thereof." There has existed in every age of the world a longing after a state on earth more pure, permanent, and divine, than any yet realized. Travellers have explored all realms, and poets have embodied their highest presentiments, and traditions have handed down dim and distant recollections of departed beauty as pledges of its return. From Cain to Job, from Job to Abraham, and from Abraham to Columbus, weary humanity has been in pursuit of a city that hath foundations, and "desiring a better country, that is a heavenly." This glorious city is the response to these yearnings; it is the coronal of the brightest hopes,—the consummation of the grandest prophecies,—the satisfaction of the deepest and most earnest yearnings of the human heart.

It is plainly a literal city,—a material as well as a moral structure,—for risen bodies as well as regenerated spirits; and thus matter as well as mind and conscience will reach its perfection. This city will show what a renovated earth is capable of; what an array of glory, order, harmony, and perfection this chaos shall become at the bidding of Him on whose head are many crowns. It will be that brilliant focus on which shall converge all the beams of material and moral glory which are at present scattered over all the realms of Deity.

Its permanence, too, shall equal its perfection. There shall be no waning moons, and setting suns, and enveloping night; no flood nor ebbing tides, nor drifting snows, nor frosts, to injure the everlasting verdure of that scene. No lightning shall smite its walls or scathe its cedars; no whirlwind disturb its air, nor fire leave its black footprint in any of its dwellings.

Earth thus restored, with Jerusalem its sublime capital, may be the great school of the universe,—the sublime instructress of other worlds, and thus it may play a part in the future that will cover all the shame of its first aberration.

These are truths which we should do well to study more. The contemplation of its approaching glory would dim all earthly lustre, and draw off our affections from things seen to things unseen, and constrain us to confess that here we are pilgrims and strangers. We should feel, too, the force of the Apostle's appeal:—"Seeing ye look for such things, what manner of persons ought ye to be in all holy

conversation and godliness?" Does the prospect wing our souls with new zeal, and energy, and strength? Does it lift you above all that is grovelling and impure? Just in as far as it elevates, sustains, and sanctifies us, do we believe it, and no further. Open your eyes to this brightness, and your hearts to this warmth and love, as the expectants of such a home. Its advent becomes nearer every day; all things hasten it. Earthly cities are dissolving; kings are falling from their thrones; nations are convulsed and agitated as if struck successively by irresistible tempests; the bonds and joints of the social fabric are being loosened and dissolved. "The cities of the nations fall." Great Babylon is coming into remembrance before God. These are the "removing of those things that are shaken, as of things that are made, that these things that cannot be shaken may remain."

Oh, let it not be forgotten that our preparation for this glorious city is not an acquaintance with its mineralogical or geological characteristics, nor a poetic sympathy with its glory and pure splendor. We may be poets able to sing all sweet songs, and painters able to transfer to the canvass all bright scenes; we may be able to group and catalogue the stars, describe and classify the flowers, and yet not be Christians. It is the pure in heart who shall see God. It is they who are like Christ who shall live eternally with Him. It is holy character that abides forever. The New Jerusalem is being prepared for those who have new hearts, new affinities, new affections, and new natures. Corruption cannot inherit its incorruption. Unsantified feet may not tread its golden streets, nor impure eyes rest upon its beauty, nor one unregenerate heart beat amid its blessedness. There is but one essential franchise—a new nature: "Except a man be born again he cannot see the kingdom of heaven." No qualification will be accepted as a substitute for this.

Make sure of a new heart, and you may safely calculate on an entrance into this city. This is the only indispensable qualification. It matters not how obscure, despised, or forgotten you may be; you may be renewed and sanctified, and made meet for this "inheritance of the saints in light," by that Holy Spirit who is promised to all that ask. "If ye, being evil, know how to give good gifts to your children, how much more will your Father in heaven give the Spirit to them that ask him!" It is no superiority to the necessity of a vital, moral, and spiritual change, that you belong to the very highest orders in the realm. "Ye must be born again." Nothing besides is any other than responsibility. This alone is meetness for the inheritance of the saints in light.

The Patriarchs' Tombs.

"And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron, in the land of Canaan."—GEN. 23:19.

What a cluster of bright associations, hallowed by all the veneration that antiquity can demand, gathers round the cave of Machpelah. The Jew gazes on it and sighs that he may not enter and commune over the ashes of his patriarchal ancestors, Abraham, Isaac, and Jacob, with their wives, Sarah, Rebecca and Leah. The cave with its tombs, is sheltered by an immense and magnificent mosque, or Mohammedan temple. This beautiful structure is about two hundred feet long, one hundred and fifty wide, and perhaps fifty feet high. The Mohammedans, who consider themselves the only faithful descendants of the patriarchs, have possession of the place, in care of their priests; nor will they for bribes or influential interest, permit their holy place to be defiled by the feet of any but adherents to their prophet. In 1807 a Spaniard, who could converse readily in Arabic, disguised himself in the Moslem costume, and under the assumed name of Ali Bey, was admitted as a devout Mussulman. He describes each separate tomb in the cave as carpeted with rich and costly green silk, superbly inwrought with gold. Such is the veneration they pay the patriarchs.

But we were about to mention an incident which, as it is not generally known, may be of interest in relation to the above. We think it was in the autumn of 1846, that a beautiful stranger was seen crossing Elm street, near the synagogue. He wore the loose mantle of the East, while his head was covered with a turban; in short, so far as climate would permit, he was clad in complete oriental costume. With a full yet not heavy beard, a florid cast, almost ruddy on each cheek, while the general com-

* And of all nations.—Ed.

plexion was slightly of the orient, with eyes that beamed intelligence, softened with benignity, and over all a most commanding forehead, his stature noble, and such as gives dignity to man. Add to all this, just enough of gentle femininity to make greatness and intelligence loveable and amiable, and you have a picture of this venerable stranger. The observer, soon after this, seeing ex-judge M. M. Noah, remarked, "Judge, I've seen a very remarkable stranger." After listening to the description, the judge replied, "Ah! he is a great man! His name is Michael Cohen Becher, from Hebron, Palestine. He is an elder of the Jews there, and is come to solicit subscriptions among us, for his countrymen who are suffering by famine. This elder is a man of great learning, converses fluently in many languages. When he put up at my house, I felt as did Queen Elizabeth when receiving the Spanish embassy. It was her duty to address them, at the reception, in Latin, which she did with some difficulty, remarking to a courtier afterwards with an oath, 'I must brush up my Latin.' I felt before the elder, I must brush up my Hebrew. But," continued the Judge, "I must state an incident. The elder has entered the cave of Machpelah; a privilege which no Jew has enjoyed before for many years." "How did this happen, Judge?" was asked. "In this way," he answered. "There had been a drought for six months in Hebron. It was in vain that the Mohammedans called on Allah for rain—the drought continued, and the people wept for food. Driven to desperation, a committee of their priests waited on the Jewish Elders, and begged that they would supplicate their Jehovah, that the windows of heaven might be opened. They answered they would on condition that they should be allowed to enter the cave containing the tombs of their patriarchs; there, in the Cave of Machpelah, by the ashes of their much-loved fathers, they would wrestle with their God, and the God of Abraham, Isaac, and Jacob. But no; the Mohammedan priests declared their sacred place should not be desecrated by these unworthy sons of the patriarchs. The famine raged worse, and the people cried the louder; the priests prayed to Allah, but no rain came. Again they appealed to the Jewish Elders, and were met by the same response. Compelled for the first time in many centuries, by the force of circumstances, the Moslem priests yielded. Who shall depict the emotions that throbbed in the hearts of Michael Cohen Becher and his brother elders, when they, the favored Jews of centuries, entered the habitations of their great, and good, beloved ancestors, the patriarchs of Israel, and the founders of that wonderful people! Overcome with the emotions of their breasts, the elders fell on their knees, but for a while they forgot what brought them there, and with swelling hearts, and fervent supplications, they prayed the God of Israel that he would let them die then and there, on the very spot, where for ages had reposed the ashes of their fathers, Abraham, Isaac and Jacob."—(Chris. Intel.)

Ruins of the Jewish Temple.

M. M. Noah has furnished a long communication for the "Journal of Commerce," describing the ruins of the Temple at Jerusalem, which he contends are still in existence beneath the Mosques of Omar and El Aksa, on Mount Moriah at Jerusalem. He cites, in attempting to prove the fact, the testimony of James Nathan, a Jew, of New York, who says he visited the ruins in company with Dr. Titus Tobler, of Switzerland, in 1846; and that they obtained access to them in the night, through the assistance of a poor Arab mason, whom they bribed to open a hole in the walls of the Mosque, and conduct them into the subterranean apartments. He describes a number of curious antiquities in these underground regions, all of which Mr. Noah believes to be the entire ground floor, or the first story of the Temple.

Mr. Noah also cites the testimony of Mr. Catherwood, who, in 1833, was in the service of Ibrahim Pacha, at Jerusalem, as civil engineer, and wearing the dress and speaking the language of the Mussulmen, strayed one day into the boundaries of the great mosque of Omar, and took a drawing of the interior. He proceeded to the mosque of El Aksa, and descended into the subterranean vaults. In his description of them he says:

"At the south-east corner of this rock (a lime-stone rock under the dome of the Mosque) there is an excavated chamber, to which there is a descent by a flight of stone steps. This

chamber is irregular in form, and its superficial area is about six hundred feet, the average height seven feet." In another part of his description he says, in reference to these ruins, "Here are fifteen rows of square pillars, from which spring arches, supporting the platform. The whole substruction appears to me of Roman origin, and in connection with the Golden Gate, and the one beneath El Aksa, together with the ancient bridge, to have formed a connected plan of foundations to the great temple of Herod." After describing the length of the last wall, 1520 feet, of the south 940, of the west wall 1617 feet, and of the north 1020, the remains of which, still existing, Mr. Catherwood says, in conclusion, "The Mosque of Omar occupies the position of the Holy of Holies of Solomon's Temple."

He also cites Mr. Tipping, who visited the spot in 1842, and through the aid of a deaf and dumb boy gained an entrance through a hole in the wall, who gives a similar description of the remains to Mr. Nathan; or as he might have said, Mr. Nathan gives a similar description to Mr. Tipping. This seems to be about all the testimony which Mr. Noah produces in regard to the existence of the first story of the Jewish Temple, notwithstanding the fact that they must have remained there for 18 hundred years in as perfect condition, at least, as they are now. That there are subterranean apartments beneath these Mosques, we will not attempt to deny; but that they are the remains of the Temple is a question which Mr. Noah has failed to prove. He asserts that the ruins "remained five hundred years without disturbance, during which long period the earth accumulated over them, covering up and concealing them some twelve or fifteen feet below the surface." But he should have remembered that the Temple stood on Mount Moriah, which is represented as being considerably elevated above other portions of the city, and according to the laws of gravitation, the earth (and whatever would float off the ruins,) would naturally wash down the hill, instead of rising fifteen feet higher than it was before. But we do not consider the statement worthy a serious reply. Had the first story of the Jewish Temple remained entire after the destruction of the city of Jerusalem, the fact would have been known by thousands, and handed down to us in history; and the Infidel world would have used it as an argument against the truth of Christianity; but as nothing of this kind was ever attempted, it is presumed that of the Temple "not one stone was left upon another" in the terrible destruction that befel the city of Jerusalem. It is too late in the day to attempt to get up such a story as this. The modifications of society that are going forward in Europe, will eventually reach the Eastern world, and will probably unfold the history of the Mosques of Omar and El Aksa, and the vaults under them.

In his communication, Mr. Noah corrects a mistake which the public has fallen into in regard to the rebuilding of the Temple. He says it is a splendid synagogue which the Jews are now proposing to build in Jerusalem, and not the Temple. The building of that edifice must be delayed till there are Jews enough in Jerusalem, to rebuild it in a magnificent style.—(Chris. Secretary.)

"The Latter Day."

Under this title the Presbyterian Treasury offers a few hortative paragraphs, which are so much in harmony with our own remarks of last week, on the duty of prayer, that we are happy to copy them, in the hope of thus impressing the subject more deeply on the minds of our readers.—(Chris. Intel.)

"Prophecy and Providence seem to unite in pointing to important developments in the history of the Church and of the world. That a crisis in the affairs of the Redeemer's kingdom is not far off, seems to be a very general impression. Under these circumstances, what should be the feelings with which Christians should abide the issue?

"1. These providential dispensations should find Christians watching. A state of indifference or of negligence is inexcusable. The era of overturnings, so full of interest to Zion, demands a watchfulness of all events. The Church must have her watch-towers duly occupied, and all her outposts ready for emergencies. Providential opportunities to spread abroad the gospel must be embraced without delay. And not only must Christians watch for outward changes and opportunities, they must watch also for those inward feelings suitable to the terrors and hopes of the approach-

ing crisis. The language of our Saviour still applies: 'What I say unto you, I say unto all, Watch.'

"2. The coming events of the latter day should find Christians praying. The spirit of earnest supplication well becomes those who know that the most mighty and eventful changes are at hand. Prayer is the privilege of Christians in time of trial. The events of Providence, which are ordered for the welfare of the Church, require the acknowledgment of her dependence upon the King of kings. Those who desire to see, amidst the general overturnings, the walls of Zion standing for 'salvation,' and her gates established with 'praise,' must earnestly entreat the mercy and the power of God. The graces which should shine so brightly in the Christian's heart amid the gloom of an awful interval of darkness, must be kept burning on the altar of intense devotion. The duty of prayer is peculiarly incumbent at such a time as this—prayer in the closet, in the family, at the monthly concert, in the sanctuary—prayer for the favor of God towards his people, and for his interposition to restrain 'the remainder of wrath,' for the good of Zion and for the glory of his name.

"3. The latter times should find Christians trusting. Fear and despair are dishonoring attributes of the Christian character. God is to be trusted when most his presence is needed. Calamities which shake our confidence in the Head of the Church, should make us distrust our own interest in the Redeemer's atoning work. The only hope of the Church is from above. He who has led her thus far through the wilderness to the confines of the promised land, will not forsake her in the presence of the latter day Canaanites. Let every Christian renew his trust in the Lord of hosts, both as regards his own personal hopes and the general safety of the Church.

"4. The impending changes should find Christians denying themselves. A state of luxurious ease is inconsistent with the duties of an arduous warfare. 'Deny thyself,' is the command of Christ from the earliest period of personal discipleship; and it is a duty peculiarly to be exercised in times that call forth the most earnest energies of the whole sacramental host. Now, in a special manner, does the Lord invite his people to take up the cross and follow him."

The Judgment.

And is it certain that I must appear at the judgment? Yes. "We must all appear before the judgment seat of Christ." And must I there give an account of my actions? Undoubtedly; every one will be judged "according to that he hath done, whether it be good or bad." And will my most secret iniquities be revealed in the light of that day? They will. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Must I render an account of my words as well as my actions? Even so. "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment." Will any account be taken of our thoughts, and of the secret desires and imaginations of the heart, on that day? Most certainly; for the heart is the source of all wickedness, and God knows and remembers every evil thought which ever passed through the minds of men; these come under the class of "secret things;" and it is written, "God will judge the secrets of men," in that day, "by Jesus Christ." Perhaps this relates to secret actions. Not alone; for it is written, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the councils of the hearts."

Will all sinners feel alike on that day? All impenitent sinners will be condemned to everlasting misery; but there will be a wide difference between the punishment of those who sinned in ignorance, and those who sinned in the midst of light and against light. It will be more tolerable for Sodom and Gomorrah than for Bethsaida and Capernaum. "That servant that knew his Master's will, and committed things worthy of stripes, shall be beaten with many stripes; while he that knew not his Master's will, and committed things worthy of stripes, shall be beaten with few stripes." Every man shall receive according to his works. "This is the condemnation, that light is come into the world, and men choose darkness rather than light, because their deeds are evil."

Is the Judgment-day determined? Yes. "For he hath appointed a day, in which he

will judge the world in righteousness by that man whom he hath ordained." Is there reason to think that day is near at hand? It is nearer now than ever before. It comes on apace; but of that day and that hour knoweth no man, nor the angels in heaven.

Will any man be able to stand in the judgment? None but such as are clothed in the righteousness of Christ; these shall not only be acquitted, but their imperfect works of faith and labors of love shall be richly rewarded. All others shall be condemned. No man's morality or good works can stand the scrutiny of that day. All not interested in Christ will be cast into outer darkness; they will hear the Judge's sentence, "Depart, accursed, into everlasting fire."—American Messenger.

The Saint and the Sinner.

If Christ should say to the wicked as to the righteous on the last day, "I was an hungry and ye gave me meat; I was thirsty and ye gave me drink," &c., they would not ask, "When saw we thee hungry?" &c. They would think themselves deserving of the commendation, for they always contended they had good hearts, and loved Christ. Just so it is now. His enemies most confidently and strenuously assert that they love him, while his friends are very suspicious of themselves, often doubt whether they do love him, and are always slow to declare it, and when they do, it is always with regret that they love him so little.

Christians wonder why they should be saved. Sinners wonder why they should not be saved. The sinner asks, "What have I done?" The Christian, "What have I not done?" The sinner says he does the best he can. The Christian knows he does not. Who was it that said, "Behold I am vile?" Was it Saul, Judas, or Jeroboam? No. It was Job, "a perfect and upright man, one that feared God and eschewed evil."

The habits of an evangelically righteous man are holy; his sins are but occasional acts, contrary to his fixed habits: whereas, with the unregenerate, it is just the reverse. He may do good actions, but his habits are sinful. The Christian acts out of character when he sins; but when the other sins he acts in character. With the former, sin is a digression; with the latter it is the main stay. The one walks in the ways of obedience, though he is guilty of occasional aberrations; the other walks in the ways of disobedience habitually. Devotion is with the Christian a habit, though he is sometimes undevout; so is trust in God, though he sometimes distrusts him; so is sobriety and the severest rectitude, though he may occasionally be betrayed into acts that are opposed to these virtues.

It must be acknowledged, that if the sinners are not out of their senses, the saints are.—There is madness somewhere. If Festus was not beside himself, Paul, certainly was. The one party or the other is dreaming. Who is it, Paul or Festus?—Nerins.

The Slanderer.

His tongue is a devouring fire, which tarnishes every thing that it touches; which exercises its fury on the good grain equally with the chaff—on the profane as on the sacred; which whenever it passes, leaves only desolation and ruin; digs even into the bowels of the earth; turns into ashes, what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever, in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys. It is an assemblage of iniquity—a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own—a mean envy, which, hurt at the talents and prosperity of others, makes them the subject of its censures, and studies to dim the splendor of whatever outshines itself; an unworthy duplicity, which praises to the face and tears in pieces behind the back; a deliberate barbarity, which goes to pierce an absent brother. It is an evil full of deadly poison; whatever flows from it is infected, and poisons whatever it approaches, even its praises are poisoned—its applauses malicious—its silence criminal; its gestures, motions and looks have all their venom, and spread it, each in its way. Still more dreadful is this evil when it is found among those who are the professed disciples of Jesus Christ.—Massillon.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 13, 1849.

"The Times of the Gentiles."

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24.

In previous articles, on the address of Mr. NOAH, we have considered the evidence of the signs of the approaching termination of Judah's captivity. As Jerusalem was to be trodden down of the Gentiles till the fulfilment of their times, it follows that the evidence of the near termination of the predicted period of Judah's bondage, is also evidence of the fulfilment of "the times of the Gentiles." It is, therefore, important to have some correct understanding of the import of that phrase.

By this expression it is evident that either something well understood is referred to, or that it denotes something which is clearly explained in other Scriptures. The inspired writings of the Old Testament give various intimations that the Gentiles were to have open on them a more glorious period of gospel privileges than they had before enjoyed. ISAIAH predicted that in the day when "a root of Jesse" shall "stand for an ensign of the people," that "to it shall the Gentiles seek."—11:10. CHRIST was to be "a light to the Gentiles," and was to "bring forth judgment" to them.—42:1,6. When the hand of God should be lifted up to the Gentiles, and his standard set up to the people, the LORD said (49:22, 23) "and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders; and kings shall be thy nursing fathers, and their queens thy nursing mothers." Speaking to Zion, the LORD said (60:3, 5) "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." "Then shalt thou see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." In view of this gathering in from the nations, ISAIAH exclaims, (54:1-3) "Sing O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles." The ushering in of the Gentile glory was to be indicated by a change of the name by which God should recognize his people; for when ISAIAH predicts that the Gentiles shall see thy righteousness and all kings thy glory," (62:2) he also adds, "and thou shalt be called by a new name which the mouth of the LORD shall name."

The foregoing are some of the promises, contained in the Old Testament, of blessings to be extended to the Gentiles, of which the Jews alone had been almost sole partakers. In accordance with the above, we find the Saviour predicting that "this gospel of the kingdom shall be preached in all the world as a witness to all nations," (Matt. 24:14); and also commanding his disciples, to go "into all the world, and preach the gospel to every creature."—Mark 16:15.

The dependence of Scripture on Scripture, leads us to reason *a priori*, that "the times of the Gentiles," spoken of in the text, are synchronous with the predicted period of Gentile illumination. This period of gospel privileges the Gentiles have enjoyed. At the first Pentecostal season after the expiatory sacrifice of the Lamb slain from the foundation of the world, the SPIRIT of the LORD was poured out on "Parthians, Medes, Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and proselytes, Cretes, and Arabians; who, with men from every nation under heaven, were assembled at Jerusalem; and of them were converted about three thousand souls." Thus enkindled, the light of the gospel illumined the dark corners of Asia during the first century; in the fourth, shone

over benighted Africa; at a later period had its rays reflected from every part of Europe; has since dawned on the whole extent of the American continent, and is now blessing the isles of the Pacific with its cheering rays. And thus, like the course of the natural sun, the Sun of Righteousness has smiled in turn on every portion of the globe,—beginning in the east, and journeying to the west,—until now it would be difficult to point to the nation, or tribe, that has not heard the proclamation of salvation—witnessing to them as a savor of life to those who believed, and of death to those who believed not. Truly the Gentiles have come to its light, and kings to the brightness of its rising. Kings have been the nursing fathers, and queens the nursing mothers of the church.

This Gentile dispensation was not to be eternal; its duration was limited. The SAVIOUR informed us, (Matt. 24:14,) that when this gospel of the kingdom shall be preached in all the world for a witness unto all nations, "then shall the end come." It was to be preached, mark, not for the conversion, but as a witness to all nations. Until the times of the Gentiles are fulfilled, Jerusalem is to be trodden down of them.—Luke 21:24. When Jerusalem shall cease to be in bondage to them, their times will have expired. The evidence, therefore, of the relaxation of the bonds of Jewish servitude, which we have considered in previous articles connected with Mr. NOAH's address, is also evidence of the near fulfilment of the times of the Gentiles. It does not follow that Jerusalem is to be then restored to the Jews: it might, or might not, as the plan of God might permit or not. That such a restoration is not consonant with God's plan, before the Advent, we see by the evidences which the SAVIOUR connects with the termination of the times of the Gentiles. After speaking of the fulfilment of this period, he says, "And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things shall begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh."—Luke 21:25-28. These supplementary remarks would be meaningless to us, if the signs therein enumerated were not to indicate the approaching fulfilment of the times of the Gentiles. "And there shall be signs in the sun," &c.—Signs of what? They can surely be nothing but the signs of the near termination of the period the SAVIOUR was speaking of. Consequently the evidence being given of the removal of Jewish disabilities among the nations, at a time when the signs specified by the SAVIOUR have been witnessed in the physical and moral world, how can we regard it as other than an additional token of the approaching advent?

We know that others quote Rom. 11:25, 26, that "blindness is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." To get a full understanding of this passage, it is necessary to inquire, 1st, What is denoted by the fulness of the Gentiles? 2d, Who are the all Israel that will be then saved? and 3d, Who is the Deliverer, and what is denoted by his coming out of Zion.

1st. The fulness of the Gentiles. The word rendered fulness is *πληρομα*, which, according to ROBINSON and others, denotes the full contents of anything, the full measure, &c. As no Gentiles can be added after the full number of Gentiles have come in, it follows, that when the fulness of the Gentiles have come in, that the dispensation of the Gentiles will then have ended. 2. All Israel.—We have before shown that the all Israel who are to be saved, are all who are of the faith of ABRAHAM. 3. The Deliverer, and his coming out of Zion. This can be no other than CHRIST at his second coming. "As it is written," saith the Apostle. By turning to Isaiah 59:20, 21 we find it written, "And the REDEEMER shall come to Zion, and unto them that turn from their transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and forever." Thus we find that the promise is written only to those who turn from transgression in Jacob, and that it ushers them into the eternal state.

This accords with the 15th verse of Rom. 11: "If

the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" We reply, it can be nothing but life from the dead. The resurrection alone, by taking the departed saints from their hiding-places in the grave, can restore them to the promised inheritance.

Another evidence of the near termination of the "times of the Gentiles" is seen in the waning of the temporal power of the Pope, by which most writers have understood that the "little horn" of Dan. 7th is exemplified. This, DANIEL says, he "beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."—Dan. 7:21, 22. In the 26th verse he says: "But the judgment shall sit, and they shall shake away his dominion to consume and to destroy unto the end." That power being now apparently taken away and destroyed, the end to which it was to continue must be very nigh. The Catholics tell us that this is "the third Pope within the memory of those living who has thus fled;" and therefore they argue that it does not follow, but he, like them, may again recover the patrimony of St. PETER.—This granted, still the evidence of his restoration is very dubious.

It is a singular fact connected with the flight of the Pope, that it should have occurred in the year 1848, the very year to which ROBERT FLEMING, one hundred and forty-seven years before, pointed out as "the final period of Papal usurpations."* These events thickening around us admonish us to watch, to study the word of God, to be prepared for the things that are coming on the earth, and to look for most momentous results to hasten upon us.

In connection with the foregoing, we feel that the following, by Rev. HENRY DANA WARD, communicated for the first volume of the *Signs of the Times*, will be now read with interest:—

"PLEROMA, OR FULLNESS OF THE JEWS."

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?—Blindness in part has happened unto Israel, until the fulness of the Gentiles be come in."—Rom. 11:12, 25.

In a few words let us search the meaning of the above passage. That it is obscure, the diversity of views respecting it is evidence. And the obscurity seems to lie in the sense of that word, *πληρομα*, rendered 'fulness' in the text. What means the *pleroma* of the Jews, and the *pleroma* of the Gentiles?

According to Greenfield's Greek Concordance, the word *pleroma* occurs fourteen times in the New Testament, in the following places:—

"In Matt. 9:16, and in Mark 2:21, in the parable of the old garment tattered and patched with new cloth, where *pleroma* implies the patch.

"In Mark 8:20, it expresses the fulness of baskets of fragments. In the above instances the sense of the word *pleroma* seems to be, completion, complement, full quantity.

"It next occurs in John 1:17: 'Of his *pleroma*, or fulness, have we all received, and grace for grace.' Here it seems to mean, full quality, or perfection, an attribute of God.

"It next occurs in our text; and again in Rom. 13:19, 'Love is the *pleroma*, or fulfilling of the law.' And in Rom. 15:29, 'I shall come in the *pleroma*, or fulness, of the blessing of the gospel of Christ.' And in 1 Cor. 10:26, 'For the earth is the Lord's, and the *pleroma*, or fulness, thereof.' The sense in the above passages seems to be, completion, full measure.

"Again, in Gal. 4:4, 'But when the *pleroma*, or fulness, of time was come, God sent forth his Son.' And Eph. 1:10, 'That in the dispensation of the *pleroma*, or fulness, of times, he might gather together in one all things in Christ, both which are in heaven and which are on the earth, in him.' In these two passages, *pleroma* seems to mean fulness in the sense of end; the completion of any time being the end of that time.

"The fulness of him that filleth all in all."—Eph. 1:23.

"That ye might be filled with all the fulness of God."—Eph. 3:19.

"Unto the measure of the stature of the fulness of Christ."—Eph. 4:13.

"In him should all fulness dwell."—Col. 1:19.

"For in him dwelleth all the fulness of the Godhead bodily."—Col. 2:9.

In the last five instances, the word *pleroma*, translated fulness, seems to signify perfection, an attribute of God.

From the use of the word *pleroma* in these twelve places, we may be assisted to understand its meaning in the only two remaining, found in the text.

"When applied to persons or character, the word seems to signify fulness in the sense of quality, i. e., perfection; when applied to things, it signifies fulness in the sense of quantity, full measure; and when applied to times, it seems to signify fulness in the sense of completion, or end of the times.

"The question is, In which or what sense is it to

be understood in the text? What is the *pleroma*, or fulness, of the Jews? And what is the *pleroma*, or fulness, of the Gentiles?

"1. Of the Jews. Does the *pleroma* of the Jews apply to their personal character or quality? Then it would seem to express the perfection of that character in a heavenly sense; full quality, perfection, an attribute of God.

"Does it apply to their times? Then it would seem to imply the end of their times. The fulness of a time is the end of that time.

"Does it apply to their number, or quantity? Then it would express the completion of that number, or quantity; full measure.

"In one or the other, or all of these senses, it does probably apply to the Jews, and it seems to apply mainly to their character or quality; and also to their times and quantity. For,

"The apostle has spoken of their 'fall,' and 'the diminishing of them,' which is to be understood religiously of their quality and depravity, and not physically or politically of their quantity or number, or rational power."

"The fall of them; (*το παραπτώμα αὐτῶν*), means, 'their transgression,' in the sense of Adam's fall, or transgression; and 'the diminishing of them; (*το ὑπομείνα αὐτῶν*), means, 'their fault,' in the sense of depravity. It is of their conduct and character the apostle is speaking, when he names their *paraptoma* and their *etema*, their transgression and depravity; and it is of their conduct and character he speaks when he also names (*το πληρομα αὐτῶν*) their fulness. So that 'fulness' in Rom. 11:13, conclusively to my mind, is to be understood of the character of the Jews, in the sense of full quality, heavenly perfection, an attribute of God. But this 'fulness' is only by faith, now in the fulness of time it will come in fact. In the dispensation of the fulness of times, the blindness of the Jews will be cured, their 'deliverer' will 'turn away ungodliness from Jacob,' and 'take away their sins,' according to this same chapter of Romans v. 26, and the rest.

"The apostle reasons from their sin to their perfection. The sin and depravity of the Jews opened the way of salvation to the Gentiles; how much more shall the perfection of Israel open the way of salvation. 'For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?' The apostle argues from the less to the greater: if the Lord's rejection of the Jews be made the adoption of Christendom into his favor, what will their restoration be, if not the resurrection of the dead and the marriage supper of the Lamb? This I humbly take to be the meaning of the apostle. I know it is surrounded with difficulties; but I am not at liberty to alter the text, to make it read as 'life from the dead,' in order to escape from the force of the conclusion which the apostle draws.

"It is no hyperbole to say, if the offence of the Jews be the riches of the world, and their transgression be the riches of the Gentiles, that their perfect obedience will open the gates of heaven for the risen dead. If their fault in rejecting Christ be the riches of the Gentiles, it may well be that their perfect reception of him will overflow with benefits to the sleeping dead. If the rejection of them be the occasion of the reconciling of the world, the restoration of them may also be the occasion of the crowning of the saints. And the apostle intimates as much, when he places it in the time of 'the fulness of the Gentiles,' when 'all Israel shall be saved: as it is written, there shall come out of Zion the deliverer.' No coming remained at the time when the apostle wrote, but the second time, without sin unto salvation, when all that are in the graves shall hear the voice of the Son of Man and come forth.

"When he that will come has come, he will save all Israel, and perfect them with his fulness, when he takes away their sins; but this would seem to be only in heaven and eternal life, where neither *paraptoma* or *etema*, offence nor fault, can enter, come, or happen. At the same time is the fulness of the Gentiles to come in; they are not left out of the kingdom. The end of their time is their fulness; after their fulness is come in, no more can enter; otherwise full is not full, which is absurd. The end of their time is the beginning of 'the dispensation of the fulness of times,' in 'life from the dead.' Then all things in Christ, both in heaven and earth, are to be gathered together in Christ, constituting the *pleroma* of Him that filleth all in all. O glorious day! O happy hour!

"How long, dear Saviour, O how long, Shall this bright hour delay!"

"Here many things rush on the thoughts. We are despaired regarding this state of things above any temporal millennium, and above the conversion of this world. We cannot help it. Let the truth run through the earth, and God will be glorified. Our prayer is for the *pleroma* of Israel, and also of the Gentiles, with Christ in the earth on the throne of his glory."

"The word rendered 'fall' is *παραπτώμα*, (*paraptoma*), which, according to Greenfield, occurs twenty-one times in the New Testament, and is, in every other place but this chapter, translated, 'offence, sin, or transgression; and in that sense, 'fall of them,' in the text, is explained by 'their offence,' 'their sin, or transgression.'

"So, likewise, the word *ὑπομείνα*, (*etema*) translated, 'the diminishing' of them, occurs, according to Greenfield, in one other place only in the Testament, viz., 1 Cor. 6:7, where it is translated, 'a fault.' Let our text so be translated, and it would read, 'If their offence be the riches of the world, and their fault the riches of the Gentiles, how much more their fulness.' To carry out the contrast of the words 'offence' and 'fault,' 'fulness' must be taken in the sense of perfection, full quality."

* See "Rise and Fall of the Papacy," by R. Fleming—first published in 1702. We have a few copies for sale at this office. Price, 27 1/2 cts.

Roman Affairs.

The temporal power of the Pope appears to have terminated. This the leading Catholic journal seems to admit. To show what they themselves say of this result, we copy the following from the London *Tablet*, of Dec. 9th. It says:—

The latest news up to the time at which we are now writing announces that the Holy Father has escaped out of the hands of the assassins, who form the most active portion of his subjects, and in the disguise—first of a livery servant, and then of Chaplain to the Bavarian minister, Count de Spaur—has succeeded in making his way across the frontier, to the stronghold of Gaeta, the most considerable port and fortress in the northern part of the kingdom of Naples.

A letter from Naples, published in the *Times*, describes the effect of this salutary flight on the minds of the Roman people. "A general stupefaction seized all classes of society. No one dared to give utterance to his thoughts, and men looked on each other in despair, and as if the reign of terror had arrived. . . . All the letters I have seen describe the people of Rome as stupefied by these events, and that even when the proclamations are read no one ventures to utter an opinion in favor of or against them." In the meantime the new Government addresses a proclamation to the Romans—that is, to two classes of men: murderers and braves, of whom they are the organs and nominees, and towards whom they tamely submit to murder and dare not lift up tongue or hand against the most awful ruffianism. The murder-king, President and Monsignore, Muzzarelli, with his accomplices Galletti, Lunati, Sterbini, Campello, and Stereni, the morning after the flight of his Holiness, in mingled accents of whimpering and mock heroics, inform their constituent sileto-operatives that "the Pontiff left Rome last night, yielding to deplorable advice." "Deplorable," no doubt, but deplorable to whom? To those gangs of cowardly miscreants who, having just presence of mind enough to run away from a field of battle, and just courage enough when in the proportion of twenty to one to stab an unarmed man in the back—have, some of them, murdered in cold blood a Prime Minister, and others taken upon them with the coolest deliberation the guilt of his murder, and have installed another ministry, in which, it is thought, galley slaves and cut-throats may feel the utmost confidence and security. To these men—ripe for the gallows—the darlings of the Roman Assembly and the creatures of Monsignore Muzzarelli, the Pope's departure is of course a deplorable event. They thought to mop up the blood of M. Rossi with the Pope's tiara. They hoped to make the parallel between Louis XVI. and Pío Nono complete. They wished to keep "the Pontiff" in their own hands; to use him as their instrument; to employ his influence as a part of their political capital, and the credit of his sanctity as a covering for their diabolical excesses.

No doubt their imaginations suggested many deplorable scenes for the future. By the help of their bloody arithmetic they calculated how much coercion would produce, how much connivance; what amount of bodily fear or tender humanity would induce "the Pontiff" to lead a seeming sanction to their crimes; and when it would be necessary to make the blood of friend or servant spout out upon his hands and upon his garments as an inducement for further concession.

For a time it would have been extremely useful to have in their guardianship a man whom they fancied they could rule by cutting a human throat or two on his stairs or in his ante-chambers. And when, by a long course of unmanly submissions, the character of the Pope had been used up, and his influence was found to be as small as his presence was inconvenient, then he would have been drawn out of the sty in which they intended him to fatten, and the knife would have severed his own throat.

Thus, no doubt, or to this effect, ran the Monsignorial calculations. Rome was again to be exalted in moral grandeur above the rest of the world; and modern Rome above the ancient. The knights of the guillotine in Paris had indeed operated on a larger scale, but the highest of their achievements was the decapitation of a King. The patriots of the old city in the days of their patriotism had stabbed nothing higher than a Dictator. But our modern Brutus and Cassius could have capped former precedents by a nobler example. Herod and Pontius Pilate were indeed above their reach; that awful crime they could not hope to emulate, much less to surpass; but by how much the Representative of Christ surpasses a King or a Dictator, by so much would the sublimity of their crime tower over all other ancient and modern ferocity. This was no doubt an ennobling and hopeful calculation, but it left out of account some small but essential circumstances. Thus, it seems entirely to have forgotten that a "flight to Varennes" not a mere flash in the pan like that of Louis XVI., but altogether successful like that which has just taken place, was a most probable event. The actors in these deeds of infamy imagined that their tenure of the Pope was during good pleasure. They forgot that there are such things as liversies, false mustaches, back doors, and ambassadorial carriages. They imagined that nothing could be transacted in secret but their own plots and massacres. And thus, when the morning broke and showed that the captive was fled, they found themselves in an awkward predicament, and obliged to whine and moan about the Pope having "yielded to deplorable advice."

The next ejaculation of the new Government is in praise of themselves; what they have done to preserve order, and what they will do. Among other things, then future, was the appointment of a com-

mission to punish with all the rigor of the law all who "dare attack the lives of the citizens." This is most ungrateful. What! Shall the thing formed rebel against that which formed it! Shall the spawn of bloody daggers cry out against the shedding of blood! Shall the offspring of Rossi's assassination reprove those who "dare attack the lives of citizens!" Why! By what rule! If Brutus is still in favor and his acts counted heroic, why punish deeds of heroism! Why use the rigor of the law to repress the highest manifestations of divine virtue! On the contrary, why are we not permitted to look forward with pleasing anticipation to the time when six poniards will offer up to the infernal gods the blood of the six Ministers who now set in M. Rossi's seat! What is there in the euphonious name of "Muzzarelli" to render his muscles a less suitable sheath for six inches of cold steel than those of his predecessor! Those who know him say he would make a very respectable corpse, and we have no doubt that the dogs would lap his blood with quite as much relish as that of the poor Swiss-French-Italian whom he has succeeded in authority, and of whose untimely grave the principles which have raised him up should make him a speedy participator.

But the last paragraph in this document is the choicest. Having just driven the Pope from Rome by a deed of blood which, not indeed the whole city, but the bulk of the active politicians in Rome, including the legislative assemblies, have deliberately taken upon their own heads—Monsignore Muzzarelli concludes by bespattering the murderers with the most exalted commendation. "Prove yourselves," he says to them, "worthy of the name you bear, and reply with greatness of soul to the calumnies of your enemies."

As far as we can see, the modern Romans are likely to prove themselves in every way worthy of the name of modern Romans; those who are good amongst them being cowards, and those who are evil, fiends. This is what we understand by Romans in the present day, and just now they bid fair "to prove themselves worthy" of a name which bears such a meaning. As to "greatness of soul," that seems to be shown mostly in imitations of Brutus, and we suppose, therefore, we must make Monsignore Muzzarelli's last sentence to be an invitation to wash away the blood of M. Rossi by the help of fresh torrents from other victims—an invitation not unlikely to be soon practically accepted.

But let us leave these hideous topics, and pass to more wholesome matters. The Pope, as we said, has left Rome, and taken refuge in Naples. What will be his ultimate destination it is not at present very easy to tell. The place of his first halt in this commencing pilgrimage has evidently been determined by considerations of immediate practicability. He has gone to Naples, because Naples offered the nearest and surest asylum. Other rumors were set afloat rather by the wishes of speculators than by evidence of facts. The first accounts had all but landed him in France; then came a report that an English steamer had conveyed him to Malta. It must be a relief to every Catholic—even we should imagine to every French Catholic—that for the present neither of these reports is true. Whatever permanent arrangement be made it must be maturely considered; but, until some plan for the future is well and thoroughly digested, it is obviously better that the Pope should be in Italy, enjoying the hospitality of a third-rate power, with the protection of France (and perhaps even of England) in the back ground as a security for his personal and ecclesiastical freedom, than that he should be thrown an absolute dependent into the arms of any great power, and held towards it a similar relation to that which was held towards the Crown of France by a succession of Popes residing at Avignon.

Upon the importance of Papal independence it is not necessary to enlarge. No Catholic who deserves the name wishes to see the Pope dependent upon any temporal power, whether of his own country or of any other state. It would be insufferable—if there were any other alternative—to see the Supreme Pontiff installed at the Tuilleries, and not merely ruling the affairs of the Church under the protection of French cannon, and by the aid of French subsidies, but in the event of a war with France, cut off from all possible intercourse with those parts of Christendom which might happen to be at war with that kingdom. Just as unsatisfactory—indeed, far more so—would it be to see his Holiness take permanent refuge under the shadow of St. James's, a prey to the threats and machinations of that Cabinet, which, whatever party may be in power, is by habit and constitution one of the most crafty and persevering enemies of the independence of the Church. A permanent establishment in either capital we think all Catholics would regard as threatening great and signal calamities to religion.

Meanwhile the hand of God is directing the Holy Father to Naples, where he has been hospitably and reverently welcomed; and where he has at least secured time to look about him before a final arrangement shall be made. The establishment and maintenance of the Papacy is so purely a matter within the direct ordering of Providence, that it is extremely difficult to speculate upon it as one would do about any other human event. That the small, unquiet temporal sovereignty of Rome should, amidst all the revolutions, wars, and changes by which Europe has been overrun, have been maintained in almost unbroken continuance for twelve centuries, is itself an event miraculous rather than in the ordinary course of nature. During that long period it has been maintained just so far as to afford, on the whole, the largest measure of independence that is readily conceivable; and it has been broken just so much as to demonstrate the vast importance of the

temporal power to the free action of Catholicity. So far as it has been maintained, it has secured for the Holy See a free exercise of its ecclesiastical authority; and whenever it has been interrupted, the interruption has brought with it a partial slavery or a miserable partition, and with both a long train of the most formidable abuses. Against these evils and against all that are to come, the inherent life of the Church, and the omnipotence of its heavenly Founder, both have enabled and will enable it to make head even to the end of time. But yet it cannot be denied that such things are evils of the first magnitude; and that when they impend the duty of every man who has a function to talk, or write, or act for the Church, is to do his part that the danger may be lessened and subdued as much as possible.

When we have done all, to be sure, the issue remains with God, who, though not, it may be, with a view to the mere present convenience of nations, will no doubt so dispose the hearts both of the children of the Church and of her enemies, as best to help forward His gracious designs for the redemption of mankind, through the one great medium and instrument of salvation. We are struck with horror at the fiendish malignity of the Roman assassins. We suffer with the beloved Father of the Faithful in the torture of mental anxiety and humiliation which he has had to endure. But for the Church, for its fortunes, and for its destinies, as far as they are affected by the present revolution, we feel no anxiety and not a jot of fear. It is at such moments as these; when the bark of Peter labors among the breakers; when a huge sea of calamity dashes against her sides; when her chief and pilot is smitten, and, to all appearance, driven from his post; when human aids seem far off and unavailing; and when nothing but a miracle can save it from destruction—it is precisely at such times as these that we feel most confidence and most hope, and we look as certainly for a providential interference to save her from shipwreck, as for the rising of to-morrow's sun. It is, therefore, with the utmost calmness that we anticipate or speculate about the future; and we can front with the utmost composure, if it be necessary, the total abolition of the temporal power. We know that for the Supreme Head of the Church, whether in opulence or beggary, whether in strength or in weakness, God will himself provide a home and the means of ruling the wide-spread kingdom which He has entrusted to the Vicar of His Son. Knowing this we are anxious that all to whom duties belong in the matter should fulfil them strenuously and honestly; but apart from this, we are not anxious about the result.

Many Catholics are vehemently desirous that the Pope should be brought back to Rome, and even thrust by force upon the necks of the reluctant Romans. A respected correspondent in this week's *Tablet* even suggests the raising of a regiment in these islands to co-operate in so good a work. We confess that we have no inordinate desire to force matters in any such direction. On the contrary, we should have the greatest possible repugnance to seeing His Holiness brought back by foreign bayonets, and upheld by the sovereigns of Europe in a dominion over reluctant subjects. We think such a spectacle, objectionable at any time, would, in the present day of constitution-making, be in the highest degree dis-edifying, and productive of the widest possible scandal. It is impossible to prophesy in this matter; but we have a strong impression that the bond which binds the Head of the Church to the Tombs of the Apostles is not broken forever. But if it is ever to be reknit and fastened, we pray Heaven that it may never be any thing but a bond of friendly rule and loyal obedience. The spiritual head of Christendom ruling like a mere despot over unwilling slaves, is not a spectacle that we much desire to witness.

The truth is, that what has just happened is but one phase of what has been happening in various countries of the world ever since the beginning of the sixteenth century, and we are not to think it strange as if some new thing happened to us. Four centuries ago the Church throughout Christendom ruled everywhere; occupied the high places of worldly respectability; and saw the princes of the earth its willing or reluctant subjects. But a change then began, which has since visited every country, but not in all countries at the same time, nor after the same outward fashion.

It began in Germany; it spread through the north; it overran England—assuming the forms of heresy and schism. Through half of Christendom it broke down the worship of God, and reduced the Catholics to the condition of a small and despised remnant. There—most widely—the temporal power passed into the hands of the enemies of the Church, and left her children to be the victims of that which had formerly been her protector. Many efforts, in England more especially, were made to restore, through the temporal power, the fallen fortunes of the Church. They all failed, and every fresh effort was but the signal for a deadlier ruin.

Then came the French Revolution. Not now heresy and schism, but avowed irreligion, a passionate fanaticism against God, overthrew altars, destroyed temples, and dragged out priests and bishops to savage butchery. Thus again the temporal power which had upheld and defiled a great portion of the Church was broken to pieces, and the faithful thrust out of worldly authority as enemies or aliens. All through Europe the same spirit has run its course in almost every country in succession. Spain and Portugal have had a like experience, though neither so deep nor so wide-spread. Nor has Catholic Germany been wholly untouched. In the new world the same phenomena are visible. French Canada has fallen under Protestant domination. A small but rapidly increasing minority, in the United States, the Catholics have constituted themselves not as warring

any great temporal power, but as in great part the poorest of the poor, as hewers of wood and drawers of water. Mexico begins to sink under heretical domination, and her fane and altars already tempt the cupidity of the woodman of the West.

We cannot now pursue this subject into its details; but enough has been said to explain what we mean. Everywhere the Church has been either violently cast down or gradually withdrawn from the high places of temporal authority, and has been made to occupy a new position; a position of social inferiority; a position not of temporal honor, but very often only of labor and peril, with obscurity or outward disgrace; a position in which instead of looking to the arm of flesh and the favor of monarchs, it has to resist monarchs and aristocracies, and the riches and wisdom of this world; has to take these for its open enemies, and to find what resources it can in making itself to the grossest outward seeming, the servant of the servants of the earth.

In succession this one revolution has visited different portions of the globe—ever the tempest of affliction, beating so that in some part of Christendom strength was left to bear along that life which is the heritage of the human race. And now, France having in some degree raised herself from the slough of infidelity; Rhenish Germany having gone through its ordeal, and come out of the furnace purer and stronger with a new strength; Ireland having emancipated herself, and having scattered the seeds of the faith, and planted churches in almost every latitude and longitude of the globe; missions of extraordinary fertility being everywhere established from China and the islands of the Pacific, to the Rocky Mountains in the extremity of Northern and Western America; the *limbs* everywhere displaying new life, and an exerting activity which fills us with the brightest hopes—behold, the time comes in which the head suffers its part in the affliction, and the temporal power even in Italy is passing into the hands of the enemies of the Church.

Let no man, therefore, be dismayed at what is happening. It is nothing more or less than the established order of God's providence; carrying with it many calamities, the chastisements of sin, but fertile also with great and glorious results of which it is reserved to us only to see the beginnings.

What *will* happen we cannot undertake to say.—But rather than that the Holy Father should be upheld in Rome by foreign swords; rather than see him in Paris or in London; we should think it much more auspicious to behold him occupying some small Mediterranean island or peninsula—a farm rather than a kingdom—dependent of all temporal control, free from mere political agitation, with revenues adequate to his honorable maintenance, and (so to speak) his foreign expenses borne as a burden justly due to the whole commonwealth over which he rules.

DREADFUL ACCIDENT.—A dreadful accident occurred on board the steamer *Londonderry*, between Sligo and Liverpool, by which seventy lives were lost. The steamer had on board three cabin passengers, and one hundred and fifty Irish emigrants, for America. Towards night on the 1st December, a heavy gale came on, and it soon blew so hard that the decks were cleared, and the poor emigrants were forced into the fore cabin—a room a little more than 18 feet by 11. It was fitted for about 40, and yet 150, of all ages, were crowded into it, and the companion-way, the only aperture for ventilation, was closed, and a tarpaulin nailed over it. The steamer went on her way, and it was not until morning that the seamen were aware of the awful tragedy that had been enacted during the night beneath their feet. Out of the one hundred and fifty passengers who had been driven down the companion-ladder a few hours before, seventy-two were found to have perished! There lay, in heaps, the living, the dying, and the dead, one frightful mass of mingled agony and death, a spectacle to appal the stoutest heart. Capt. JOHNSTONE put his steamer into Lough Foyle, but it was twelve hours before he could make up his mind to pass up to the quay at Derry. The corner's jury found **ALEXANDER JOHNSTONE**, captain, **RICHARD HUGHES**, first mate, and **NINIAN CRAWFORD**, second mate, guilty of manslaughter, and expressed in the strongest terms their abhorrence of the inhuman conduct of the other seamen on board, throughout this unhappy transaction.

THE HARP.—We have made all arrangements for a new and complete edition of the *Harp*. We hope to get it out by May or June next. We should have done it before, but have not felt warranted in making so large an expenditure, just at the time when we hoped to have other "harps" in another clime. But the calls for the revision are such, that we have arranged to go forward with the work. We shall add about 300 hymns, expunge some, erase unscriptural phrases in others; and hope to keep the book, with all these improvements, at the same price. It will cost us about \$600, and will require a union of effort to sustain us in the enterprise. Several of our friends have suggested alterations in some of our hymns, and others have new ones, they wish inserted. Will they be kind enough to send them to us speedily. We shall make the best selection from all.

Correspondence.

Hymn to the Deity.

Great Ruler of the skies,
Almighty, sovereign, wise,
Thee we adore:
Help us our prayer to raise;
Thy goodness let us praise;
Lead us, through all our days,
To love thee more.

O Thou, whose throne above
Consists of truth and love,
Hear our sad cry;
Let waves and tumults cease,
Author of love and peace;
From sin our land release,
Father on high.

Father, we bend the knee,
With lifted hand to thee—
In pity hear;
May all thy children be
But one great family,
In love and unity,
With godly fear.

To Thee, O holy One,
To Father, Spirit, Son,
All praise be given;
O, guide us, Lord, we pray,
In thy most holy way;
Prepare us for that day
Of rest in heaven.
O, may our faith increase,
Jesus, great Prince of peace,
Thy reign is near;
Lord, let thy kingdom come,
On earth thy will be done,
All praise to Father, Son,
Through endless years.

M. W. B.

A Discourse on the "Last Days."

[Written for the last Lord's-day in the year 1846, by F. G. Brown.]

"There shall come in the last days scoffers."—2 Pet. 3:3.

This is the last day of the year of our Lord 1848. To a serious and reflective mind, the occasion is naturally suggestive of the last day of all our years on earth; and may I not add, that if we are believers in divine revelation, the present ought to remind us also of the termination of that portion of duration commonly denominated "time," at which point we shall enter upon that unchanging state of existence called "eternity." We are not always to be dwellers here; we are not always to mark the flight of time by cycles of the sun and moon; a last day is before us, and we shall reach it soon. Such a day the Scriptures clearly teach. The Jews held to it before it was taught by Christ and his apostles. Thus Martha said to Christ respecting her brother Lazarus: "I know he shall rise again in the resurrection at the last day." (John 11:24.) And our Saviour taught that both the resurrection of the dead and the judgment of men would occur at the "last day." To the Jews he said: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John 6:39.) And again: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." (John 12:48.) The atheist, or scoffers, tell us, that because our globe suffers no change, it must be eternal, and, therefore, there is no last day to time. And since from the death of Adam unto the present, all men have died with no appearance of their rising again from their graves, that, therefore, the resurrection of the dead is altogether improbable. But it is not so: as Peter responds to such arguments in his epistle—the earth has already undergone a miniature destruction in the case of the deluge, which fact renders it probable that it may finally undergo another. And as to the dead, since he who is to be the author of their resurrection has manifested his power by raising to life the brother of Mary and Martha; and the son of the widow of Nain, and, above all, has himself triumphed over death, it is again exceedingly probable that the time may come when all that are in their graves shall hear his voice and come forth.

Again we are told by some, that the last day, in the scripture sense of this phrase, has past, and that we are now living in eternity. To this it is sufficient to reply,—neither the resurrection of the dead, nor the punishment of unbelievers and rejecters of Christ, have occurred; and since Christ and the inspired apostles connect these events with the last day, it is perfectly absurd to suppose that such a day has come and gone. The "last day" is yet future; we are living in the last days, and it may be that some of us who now occupy these seats, will live to see the last day of this world. Everything around us seems to be rushing to a conclusion: the work of centuries is being done in a day, so that none can predict how speedily all the remaining events of prophecy may transpire. And here, for such reasons as I trust you will feel the force of before I finish, I desire to go into an examination of certain chronological phrases of the New Testament, such as "the last days," "the last times," "the latter times."

It may be gratifying to know the opinion of some commentators and critics upon these phrases. Says Adam Clarke, in commenting upon the expression in 2 Tim. 3:1—"the last days." "This often means the days of the Messiah, but the phrase may mean any future time, whether near or distant." Dr. MacKnight applies some of these expressions to the last days of the Jewish commonwealth, or the Mosaic dispensation, though it is his opinion, that as the

phrase in the original is different in our text from what it elsewhere is, that here it means "the last part of the days of the world's duration." Andrew Fuller understands by "latter days," a "phrase uniformly applied to express the times of Christianity." He says further: "The apostles speak as if they had passed the meridian, and had entered upon the post meridian of the world; they speak of their days as the 'last days,' and of themselves as those 'on whom the ends of the world were come.' They declared that 'the end of all things is at hand,'—that 'the Judge was at the door,' and the concluding warning of the book of God is couched in this strange expression, 'Surely I come quickly.' But if the end of all things was then at hand, what must we think of it after a lapse of nearly eighteen hundred years?"

Sir Isaac Newton, who studied and wrote much upon the Scriptures, thinks that these phrases refer more especially and extensively to the winding up of the Christian dispensation. "It will signify but little," he says, "in one sense, whether the prophecy of 2 Tim. 3:1 were specially intended for these days; it will be manifest that perilous times are impending; that the nations of Christendom are given up to hardness of heart, and that wrath is about to fall upon them." He supposes that the characteristics of the "apostasy" predicted in 2 Thess. 1:1, will become more strongly marked and prevalent, and the times, consequently, more perilous every successive year.

Neander, one of the most evangelical and learned of German theologians, thinks that these chronological terms were designed to include all that portion of time between the first and second advents, and that, of course, the signs or events with which the sacred writers connect them were to run through the gospel dispensation,—to be attendant on certain epochs in the church, and to multiply and be more and more prominent or conspicuous as time draws to a close.

Dr. Robinson, in his Greek Lexicon, says:—"These expressions seem, therefore, strictly to cover the whole interval between the first and final advent of Christ; but they sometimes refer more particularly to the period in which the sacred writers lived, adjacent to the first coming, as Acts 2:17; Heb. 1:1; 1 Pet. 1:20; Jude 18; 1 John 2:18; and elsewhere more to later times, before the second coming, as 2 Tim. 3:1; James 5:3; 1 Pet. 1:5, 2 Pet. 3:3."

But let us recur to these phrases ourselves, and endeavor, if possible, to obtain their meaning. We will look at them in the order in which they are written, beginning with the expression, "the last days," the first of which occurs in 2 Tim. 3:1—"In the last days perilous times." &c. Now, did the apostle mean to be understood as referring to a time present, at hand, or future? In other words, does he allude to the last days of the Jewish dispensation, or to the last days of Christianity, or time? For I suppose that these are the only two questions at issue. When, then, did the Jewish dispensation end? All I presume, will allow, that it ended, either at the first advent of Christ, at his death, or, at the farthest, at the destruction of Jerusalem. All will admit, too, I take it, that when this epistle was penned, the advent and death of Christ had occurred. It is conceded on our part, that Jerusalem had not been destroyed: if the chronology of our edition of the Bible be correct, four years were wanting to reach to the year 70, in which Jerusalem was overthrown. Let it be observed here, that the apostle is informing Timothy not that of which he is already advised by personal observation, but of that of which he is already ignorant,—of what "shall come;"—that the time "will come" when they will not endure sound doctrine—"that evil men and seducers shall wax worse and worse." In the nature of things it could not be expected that all the forms of wickedness here specified would manifest themselves within the space of a few years. But that some had already begun to betray a spirit which might end in such fearful wickedness, the apostle intimates when he says, "Of this sort are they which creep into houses, and lead captive silly women." It is worthy of special consideration, that both here and in other places of the New Testament where marks of the last days are given us, that, as Mr. Newton says, "they are found to be coupled with a form of godliness;" thus "lovers of pleasures more than lovers of God,"—having a form of godliness,—reprobate concerning the faith,—ever learning, and never able to come to a knowledge of the truth,—they will not endure sound doctrine,—they shall heap to themselves teachers, having itching ears,—they shall turn away their ears from the truth, and shall be turned unto fables. As we proceed, you may observe that almost all the characteristics of the "last days" are associated with professions of piety. It is this peculiar feature in these predictions that greatly aids us in assigning the time for this fulfillment which the Holy Ghost intended. I think, therefore, that the apostle did not refer particularly to "times" in which himself and Timothy were living; such moral characteristics could not then generally apply to professed Christians.

There is nothing in the context, as I perceive, by which we may be able to determine the precise meaning of the expression "last days," next in order, as recorded in Heb. 1:2—"hath in these last days spoken unto us by his Son." The phrase in the original is the same as in 2 Tim. 3:1. The phrase occurs again in James 5:3—"Ye have heaped treasure together for the last days." The chapter in which these words are found, represent the rich as having amassed gold, and silver, and garments, by rapine and fraud, and as now about to suffer the punishment which was justly due them for their wicked course of oppression, while the objects of their cruel injustice are exhorted to patience "unto the coming of the Lord"—"for the coming of the Lord draweth nigh;"—"behold the Judge standeth before the door." It is probable that in this, as in the other example, reference may be had somewhat to the times in which the apostle James wrote. It is by no

means certain, however, that the entire chapter is to be located or confined to the time when Jerusalem was overthrown, from the fact, that the victims of the covetous and oppressive are encouraged to patience because "the coming of the Lord draweth nigh." Supposing that the whole chapter refers to the times of Jerusalem's destruction, it were even then pertinent to comfort the afflicted with the assurance of the Lord's coming, of his being nigh, and before the door. Relatively this was so, as the Sabbath is nigh when Friday has come; or as comparatively but a short interval transpires between the day of one's death and of his resurrection. But that this chapter does not refer to any times that were exclusively applicable to those of the apostles, I think is evident from these repeated expressions—"the coming of the Lord." There can be but two comings of Christ; this the apostle has settled for us in these words—"Unto them that look for him shall he appear the second time."—(To be continued.)

Shaking of the Heavens.

"For thus saith the Lord of hosts; Yet once it is a little while and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place I will give peace, saith the Lord of hosts."—Hagg. 2:6-9.

We have been often told that this passage refers to Christ's first advent, and that he filled the Temple with his glory when he entered it and turned over the tables of the "money changers," and drove out those who polluted it by making that "house of prayer" into a "den of thieves;" and by manifesting his real personal presence, made that Temple more glorious than the former one. Also, that the shaking of the heavens and the earth, mentioned in this scripture, mean the turmoil in the political elements, and the commotion and changing, or passing away, of nations. But so the Scriptures do not speak.

It must be acknowledged that in Heb. 12:25-27, Paul quotes from the above words of Haggai, and that his exposition is the correct one. Otherwise it is of no use arguing any subject of divinity: for if the writers of the Scriptures do not agree that they have been inspired, and the words indited by the same spirit, is false; and their testimony will not harmonize and make plain the truth; neither will men of different opinions ever be able to see things in the same light, through the medium of Biblical evidence. We will therefore take Paul's view to be the correct one. Paul says: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth, but now he hath promised, saying, Yet once more, I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Heb. 12:25-27.

But first, as to Hagg. 2:6, 7. If the shaking of the heavens and earth in this passage refers to the commotion in the political elements, and to the first advent of Christ, how can we understand its fulfillment? There were but little of such commotion from the birth of Christ till the destruction of Jerusalem, which took place about forty years after his death; and, in fact, at his birth was not the Temple of Janus closed, thereby declaring almost universal peace? Again, the prophet says, "And in this place will I give peace, saith the Lord of hosts." Now if the exposition so often given were correct, we should expect the prophet meant, that at Christ's first advent the world would be all in political commotion, and the nations passing into other hands, but that Christ would give or restore peace—such peace as was characteristic of the Messiah, the "Prince of peace." But we find the very reverse took place: that at his birth there was no commotion, and peace continued to the nations for many years after his death, which, when broken, was succeeded by much turmoil in the nations, and changing of kingdoms. And we find Christ himself saying, "I came not to bring peace, but a sword."

But again, Paul says, these words, or this expression, of Haggai's, "signifieth the removing of those things which are shaken as of things which are made, that those things which cannot be shaken may remain." If the above view were correct, when this shaking of the nations, and turmoil in the kingdoms took place, it was that those nations which were shaken might be removed, and that those things which could not be shaken or moved—the nations, people, and governments which succeeded such shaking—which sprung out of it, and were established by it—"might remain." Therefore, either since the early ages of the Christian era, when such commotion in the political elements, and turmoil in the nations, or the changing of kingdoms, took place—and we cannot think of going back less than to the fourth and fifth centuries—there has not been any political commotion, nor changing of kingdoms, nor upheaving of nations; no turmoil in governments, nor dissolution of monarchies; no falling of empires, nor overturning of dynasties; no national revolutions, nor overthrow of thrones; neither can there ever be, for the nations which succeeded such turmoil, and agitated state of affairs, were not to be shaken, but "remain;" or the view so often presented is not scriptural, nor borne out by historical events, and the prophecy alluded to not yet fulfilled.

Again, at that time, says the prophet, "the desire of all nations shall come." Christ could not be styled "the desire of all nations," at his first advent. But

rather, as Isaiah beheld him in vision—"A man of sorrows and acquainted with grief, and we hid as it were our faces from him." "And when we shall see him there is no beauty in him that we should desire him." He was not the "desire" of the Jewish people, for he came unto his own, but his own received him not; they "esteemed him stricken, smitten of God, and afflicted." He could not at that time be "the desire of all nations," for the Gentiles did not believe in him, expect him, or desire him. The Gospel was not freely and publicly offered to them, until after Christ's crucifixion.—Matt. 10:5, 6; Acts 11:19; 13:46. The seventy weeks of Dan. 9 were "cut off" for, and belonged to, the people of Daniel; and not until the end of these seventy weeks (of years) was the Gospel offered to the Gentiles—which period some suppose extended seven years beyond the crucifixion. It is evident, therefore, that such a view is not correct.

Let us, then, try to find out the meaning by letting the Scriptures speak for themselves. Haggai, as Paul explains to us, evidently had an eye to the giving of the law by Jehovah, on Mount Sinai (read Exod. 19), when speaking of the shaking of the earth, and says: "Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." Paul clearly demonstrates this in Heb. 12:18-21, 25-27. How such language can be made to bend to suit the views of those who would make the Scriptures speak so figuratively as to destroy their meaning, I cannot conceive. Language cannot be more literal and emphatic than is here employed. The prophet Joel also speaks very emphatically on the same subject. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."—Joel 3:16. And so on as he shook the earth when He gave the law on Mount Sinai, so sure will he shake the earth again, and also heaven—the elements around this terrestrial globe—but to what extent, and whether to include the whole planetary system, I cannot determine—which heavens have nothing to do with the political elements of the nations. Not that the nations will not be shaken, for the prophet adds besides, "And I will shake all nations." But the stars shall fall and the heavens depart as a scroll when it is rolled together. And every mountain and hill shall be removed out of their places. The rocks shall be thrown down before him, and the hills melt. The earth shall reel to and fro like a drunkard, and be removed like a cottage. This will take place at his second coming—when he shall come to take vengeance on them that know not God, and obey not the Gospel—but to be glorified in his saints, and admired in all them that believe—at the day of the Lord's vengeance, and the year of recompenses for the controversies of Zion—when he shall appear the second time without a sin-offering unto salvation. At his second advent he will be "the desire of all nations," because people of all nations, languages, and tongues will desire and rejoice at his appearing.—Rev. 5:9. "The nations of them that are saved" are gathered out of all nations, and all people, nations, and languages shall serve him."—Dan. 7:14. And this glorious "God-man," the Desire of all nations, shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. And the new Jerusalem shall be more glorious than the former, and shall be filled with his glorious presence far more resplendently than was the sanctuary at its dedication in the days of Solomon; for "the tabernacle of God will be with men," and the sanctuary will be the whole earth, and "the glory of the Lord will cover the earth as the waters cover the sea;" and then and in such manner "shall he fill the house," or tabernacle, "with his glory."

Although the 6th verse of Hagg. 2 does not teach a commotion in the political elements of the nations, many other scriptures do; and they also direct us to the period just preceding our Lord's second coming, and allied to events connected with his appearing. The prophet Haggai adds in the 7th verse, "And I will shake all nations." John beheld in prophetic vision that after the second wave was past, just before God "rewarded his servants the prophets, and them that feared his name, small and great;" "the nations were angry." Let the reader carefully peruse and examine, in connexion herewith, the 25th chap. of Jeremiah; and let me ask, Is not God now shaking the nations? Has not the present generation witnessed such a turmoil among the kingdoms of this world, such a breaking up of empires, such a falling of thrones, such an overthrow of governments, and such unprecedented revolutions, as no other generation ever did? Yes, events have transpired in our day, remarkable alike for their magnitude as for the rapidity with which they have been accomplished, which our forefathers would have thought incredible. The Lord is shaking all nations, and will also shortly shake the heavens, and the earth, and the sea, and the dry land—which, as Paul says, signifieth the removing of those things which are shaken as of things which are made, that those things which cannot be shaken may remain. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein the righteous shall forever dwell." All this shaking, commotion, and dissolution shall be succeeded by peace, happiness, and joy. "And the redeemed of the Lord shall return, and come to Zion, with everlasting songs upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10. "And in this place will I give peace, saith the Lord of hosts."—Hagg. 2:9. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it."—Psa. 37:10, 11, 34.

Let the Infidel scoff, and the ungodly deride our hope, but let us not be moved: our hope is firm and steadfast, and like an anchor cast within the veil.—“The Lord of hosts is with us, the God of Jacob is our refuge.”

Let the professing brethren, who hate us, and cast our names out as evil, because of “the faith once delivered to the saints,” protest against us, and ask, “Where is the promise of his coming?” But let us hold fast the beginning of our confidence steadfast to the end, for he shall appear to our joy, but they shall be ashamed: “for ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh.”

God grant we may be counted worthy to escape those things which shall come to pass, and to stand before the Son of Man. C. A. THORP.
Middletown, Leeds (Eng.), Nov., 1848.

Christ the Creator of all Things.

“For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.”—Col. 1:16.

Now if the Arian had at his disposal as many millions as have lived since Adam, and could employ them as many millions of years as there are now inhabitants upon the earth, he could not only not make anything, but he could not raise up such a pile as the Andes and Rocky mountains! Poor, puny man!—He that made all things is God.

Now, to say nothing of “things invisible,” of “thrones, principalities, dominions, and powers,” let us look by the feeble aid of philosophy at a few of the “things” which are “visible.” Look to “the moon and the stars, which He hath ordained,” and see if you can count them. Halle’s comet has travelled for seventy-five years beyond the orbit of the most distant planet in the solar system, and has returned and told us that no material body exists within two hundred thousand millions of miles beyond that orbit! Again, there are instruments which can measure any distance where a bearing of two seconds can be obtained. But the earth’s orbit, which affords a base of two hundred millions of miles, will not give any bearing by which to measure the distance of any fixed star. If it would give two seconds, then the distance would be 20,000,000,000 miles. We only know that the nearest fixed star is not within that distance of the earth. How much farther off it may be, man cannot tell.

There is what is called *photometry*, or the measuring distances by the photometer. Now if the sun were removed twice its present distance from the earth, its light would be three-fourths less than it now is. Woollaston calculated in this way, that Sirius is thirteen times larger than the sun. If the sun were removed to one hundred and forty thousand times its present distance from the earth, it would be only about as bright as the dog-star.

Well might the Psalmist say: “When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?”

Now, when we reflect that all these things, with all the greater things which are invisible, were made by and for Christ, we are disposed to join with all the white-robed and glory-crowned hosts, with cherubim and seraphim—to “crown him Lord of all.”

When we reflect that the first Adam, who was as so intuitively wise as to know the nature of every beast, fish, and fowl, so as to give it an appropriate name—was overcome and cast down by the great enemy of our race—we are forced to enquire with great concern, respecting the capabilities of the second Adam, who has undertaken to repair the ruin and loss by the first. Thank God, “our Redeemer is mighty,” yea, “ALMIGHTY” (Rev. 1:8). As we trace the destinies of the two great leaders, we find Satan casts the first Adam out of Paradise, and usurps dominion. The second Adam casts Satan out of Paradise, and secures dominion forever. The downfall, to be complete, must be in Paradise, where he achieved his proud victory. He brought sin and sorrow into the world—Christ shall cast both them and him out. When we contemplate the majesty of the second Adam, as seen only in things which he has made that are visible, we can feel no fears for the issue. His triumph is at hand. Think of the majesty of that Being who has peopled space with worlds the nearest of which to ours is not within twenty trillions of miles, a greater number of miles than could be counted by all who ever lived on this planet, if they were to live ten thousand times ten thousand ages of the earth in the fall. Talk of such a Being as being only a “reformer!” He thought it not robbery to be equal with God. What shall we call them, that which makes him unequal with God? A “mystery” it is indeed, that such a Being was “manifested in the flesh,” and I would not have it otherwise than a “mystery,” for if I could comprehend it, then surely Satan could overthrow it.—The very fact that it is above our comprehension increases our trust and our adoration. “Worship him, all ye gods.” Amen.

I. E. JONES.

Letter from Bro. S. S. Brewer.

DEAR BRO. HIMES:—A happy new year to you and all our dear brethren and sisters! We closed up our public labors here last Lord’s-day with three sermons; and after the evening discourse, for the last time in the old year, as it rapidly approached the end of its career, we came around the sacramental board, to commemorate the sufferings and death of our once crucified but now interceding and soon coming Lord and Saviour, after which we held a watch meeting. It was a solemn and soul-refreshing time to the dear saints. The testimonies of all were soul-cheering to the tried ones, and were free from that which so often distracts and wounds. All seemed to realize that a theory alone was not a sufficient equivalent for the requirements of God’s word. There seems to me, if I may judge by present appearances, to be a desire for more of the mind of Christ,—a waking up to the positive declaration of our Lord by the great apostle of the Gentiles:—“Follow peace with all men, and holiness, without which no man shall see the Lord.”—Heb. 12:14. O what a pure company will they be who shall stand in his presence!

A few minutes before 12 o’clock, as the last pulsations of forty-eight were faintly striking on the dial of time, we all fell on our knees before our merciful Father, to thank him for his mercies through the past, and to covenant anew, by his grace, to serve him more faithfully in the future. God in mercy help us to do so. It was a solemn and heart-searching time.

Farewell, old year, thou art numbered with the past; but thy history has been one of deep, thrilling, and momentous events. On thy worn pages are to be seen written lamentation, mourning, and woe. God’s three great executioners have been treading with measured step among the nations. Yes, War, Pestilence, and Famine, the significant precursors of wrath to come, have been pleading awfully, solemnly, and most alarmingly; but still the nations grope in darkness. Great God, thunder at the watchmen’s hearts, help them to cry aloud and spare not.

We greet thee, Forty-nine, as thou comest fresh from the womb of Time, with feelings such as never vibrated in this anxious hour. Thy predecessor saw thrones, sceptres, and crowns fall before the resistless waves of the nations, which make a rushing like the noise of the seas. (Isa. 17:12, 13.) The first surges of thy troubled waters, as they come booming from a distant shore, proclaim thrones of wrath and anger in thy troubled bosom. The crest of each succeeding billow seems lashed into fury, and all hearts enquire, When will the storm subside? Read the answer in God’s word—Zeph. 3:8, 9; Rev. 11:18. Not till then.

With respect to things concerning our little Zion here, the friends seem much encouraged. Our meetings, with the exception of a few (owing to the inclemency of the weather), have been well attended. The prayer-meetings, in every instance, have been seasons of refreshing from the presence of the Lord. The late trials of the brethren here have turned out blessings;—they have been among the all things that work together for good to them that love the Lord. Owing to former obligations, we are compelled to leave for the present. Dear saints, lift up your heads, our great Deliverer is nigh.

Close behind the tribulation

Of the last tremendous days,

See the flaming revelation—

See the universal blaze!

Earth and heaven

Melt before the Judge’s face.

God in mercy prepare us for it. Amen. Yours in the bonds of the gospel.

Baltimore (Md.), Jan. 3d, 1849.

Extracts from Letters.

From Saccharappa (Me.), Jan. 1st, 1849.

DEAR BRO. HIMES:—I still feel a deep interest in the blessed truth of the Lord’s speedy coming. I am also much interested in perusing the “Herald,” which is truly the herald of good news to me.

When I look over the world, and see the want of the right kind of men to carry forward the great work of these last days, my prayer to God is, that he will keep those who have stood firm, and enable others who have gone back, to return again to the advocacy of the great question—the coming of our blessed Lord.

I heartily approve of your repeated determination to adhere to the original design of your paper. I do not wonder that you have been measurably diverted from the course proposed; for I am aware that no one can fully appreciate the trials you are subjected to from your peculiar position. When I have seen the many thrusts that have been made at you by some of your professed brethren, I have been glad to see you still pursue the onward course, and hold up the truth. I expect an editor or preacher to express his own views, not mine. It is my province to examine, adopt, or reject, according to the best light I can obtain upon the subject.

Many of our brethren have expressed a wish that you would not have so much controversy. But it seems to me, if they would look on both sides of the question, they must see that you have been drawn reluctantly into it, by the efforts that are continually being made to divert the minds of the brethren from the great question; and then if you speak against this wickedness of tearing down what others have endeavored to build, you are at once condemned as having a bad spirit. And now, as the curtain is drawn aside, I hope the true friends of the cause will see where the trouble is, and speak out, as justice and the cause demand that they should at the present time, and make an effort to prevent the cause from falling into disgrace. Much has been lost by disorder and confusion among us; and I hope, in time to

come, that we shall try to save all we can, by order, and a strict adherence to the word of God. May we keep in mind, that for all our thoughts, words, and acts, we must give an account to Him who judgeth righteously. May it be our greatest desire to know that we please God in all things, so that we may finally be accepted of him when he comes.

JESSE PATRIDGE.

From Hamilton (O.), Dec. 25th, 1848.

DEAR BROTHER:—As a Christian brother, I cannot but sympathize with you when I think of the trials you have endured, not only from the world, and professing Christians, but mistaken brethren have been contending with you about principles which they hold and teach, that the first resurrection is past already, and I fear will overthrow the faith of some, and lead them into the fatal error that the apostle bids us be aware of, and that our existence ceases on the demise of the body, and that we have no identity or existence until the resurrection. This conflicts with the plain declaration of the apostle John, who says: “This is the record that God hath given to us eternal life, and this life is in his Son: he that hath the Son hath life, and he that hath not the Son, hath not life:” and, consequently, is in a state of condemnation. Also the doctrine, that infants will have no resurrection, is another error, fraught with much evil. But, my dear brother, while you are battling with these errors, which are held by some, may the Lord so guide your pen, that you will write always in the spirit of meekness and love, or, in a word, as a servant of the Most High. Paul says: “If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted.” In the language of James I would say, “Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.” My brethren, take the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and patience.

The “Herald” has been one of the best religious papers published in the United States, or the world; yet of late so many articles of a controversial character have appeared in it, as to detract much from its value. I used to lend the papers, but lately I have been afraid lest some should say, See how these people differ amongst themselves! I deem it of the highest importance, that we who are looking for the coming of the Lord Jesus should be as the lights of the world, and as the salt of the earth, in order that we may be instrumental in turning many to righteousness. May all the loveliness of the Christian character adorn our lives and tempers, so that those who know us, or hear of us, may be forced to say, See how these people love one another.

I cannot drive from my mind the conviction, that we are living in the last days. Some very important prophecies that relate to these days have had their fulfilment, and others are being fulfilled, and “great Babylon is come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” There are strong indications that there will be no more settled governments until the kingdom of the Redeemer is set up; but that a general state of anarchy will prevail, according to the 24th of Isaiah. “Then the kings of the earth, and the great men, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?” His kingdom shall then come, and his will be done on earth as it is in heaven. Then “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,” who “shall take the kingdom, and possess the kingdom for ever, even for ever and ever.”

Your brother in Christ, J. HOWELLS.

From Lowell (Mass.), Dec. 30th, 1848.

BRO. HIMES:—I have been a subscriber to the “Herald” from the first number of an Advent paper published in Boston. I prize it very highly, and do not know how I should get along without it. I prefer it to any or all other papers in Christendom; and I should have been glad had there been no other Advent paper published until the wants of the cause demanded it. All others have had a tendency to divert, distract, and divide the flock, and scatter the lambs of the dear Redeemer. We feel the effect in this city. Of all places in the world, Lowell should be foremost in the cause, for we have been exalted to heaven, as it were, in point of privilege. Some have desired and labored for a better state of things, but have not been very successful. As you know better than I can write you, the cause has suffered for the want of unity in Bible order. We have some interesting meetings; but in view of the Lord’s speedy coming, there ought to be a better state of Christian union. And while we lack that, we are wanting in a very important particular.

The Lord enable you to keep in the right course, and support you in your arduous labors. Father Miller says, “Hold on, and fear not; opposers will all be lost in fog soon.” I was glad to hear from him through the “Herald.” J. SEAWY.

From Bois d’Arc (Ala.), Dec. 21st, 1848.

DEAR BRO. HIMES:—I send you the enclosed, to help you on in your toils for the promotion of the good cause. I hope it will reach you safely, and that you will never lack the means to keep the “Herald” in existence, so long as it is needed to minister to the household of faith. I think I see the signs increasing and brightening of the time of redemption. I long for a release. I pray God to increase your faith, and arm you for the conflict. Do not be diverted from

your onward course by controversy. As long as we are in an enemy’s hand, we may expect assaults; but the victory is promised only to the faithful. I pray God to number us with those who shall return to Zion with songs of triumph. Yours in the bonds of Christian love, J. W. S. NAPIER.

From Brimfield (Mass.), Dec. 28, 1848.

DEAR BRO. HIMES:—Bro Needham was at Three Rivers town a week ago last Sabbath, and he gave us a rich feast from his well-stored mind. He possessed a good, an excellent spirit. I hope that the Lord will stand by him in his trials. I am glad that he has taken such a bold stand on the subject of conferences. God grant that the truth may yet prevail. Go on, Bro. Himes, the Lord will give you grace to stand under all your conflicts. Yours, in love, I. H. BENSON.

Obituary.

DIED, of consumption, in Barre, Vt., Nov. 12th, Sister MARY A. KINNEY, aged 28 years, daughter of John Kinney. Sister K. experienced religion in early life, and united with the M. E. church. In the spring of ‘44 she became interested in the doctrine of the second advent of Christ, and remained ever afterwards a firm and consistent believer. She felt willing to forego all earthly pleasure, that she might gain an inheritance in Christ’s glorious kingdom. Previous to the last part of her sickness, she often expressed a wish to see her Saviour coming, that she might not pass through the grave; but for several weeks before her death, she seemed wholly resigned to the will of God, believing that Gabriel’s trump would soon wake her sleeping dust, which would come forth fashioned like Christ’s glorious body. The resurrection was a theme she loved to dwell upon. She remarked one day, after visiting the graves of her mother and sister, that the place never seemed more pleasant, nor rest more desirable. “Soon, perhaps,” said she, “my body will quietly sleep by their side. Yes, soon all that now live, and all the dead, will stand before God.” She often would exclaim, in prospect of death, “Sweet home! sweet rest! there I shall see Jesus!” At one time, while suffering severe pain, she said, “Weep not for me, dear sister, if we suffer, we shall also reign with him.” On being told that she could survive but a few hours, she sweetly smiled and said, “O thank the Lord.” She rejoiced in the hope of soon putting on immortality, and sweetly fell asleep in Jesus, leaving a father, brother, and sister to mourn her loss, which is deeply afflicting, though we mourn not as those who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. The following lines were written by her a few weeks previous to her death:—

Thy cup my heavenly Father gave

To drink, shall I refuse.

Or seek from his just hand reprieve,

And thus my path to choose?

Grant me a calm and peaceful mind,

My will in Jesus lost;

That through affliction I may find

A far more glorious rest.

‘Tis not in pain nor grief to harm

Whom Jesus waits to save;

And death of terror he’ll disarm,

Give victory o’er the grave.

And if the earth my body claim

From him who being grave,

It ne’er my spirit can retain,

For Christ has died to save.

He soon shall wake my sleeping dust,

To claim its mansion too;

But not to us, not unto us,

But God all glory’s due.

Through Jesus Christ I victory see,

Who through the prophets spake;

O grave, destruction thou’lt be,

O death, I’ll be thy plague.

When, father, sister, brother, dear,

I think of leaving here,

I sometimes shed a silent tear,

And raise my thoughts in prayer.

That when the storms of life are o’er,

And we our work have done,

We all may meet to part no more,

In our celestial home.

O there he’ll wipe away all tears

In blood-washed robes of white;

No sin, no sorrow, more we’ll fear,

For all is pure and bright.

Grieve not for me, O brother dear,

‘Tis God’s to wound and heal;

But now the Saviour love and fear,

And wear his servants’ seal.

O may you never cease to pray,

‘Till prayer be lost in praise;

And then with saints of endless day,

Eternal anthems raise.

L. M. W.

DIED, in Worcester, Mass., Jan. 5, 1849, CHARLES LUCIUS WOOD, son of Bro. Charles Wood, aged 3 years and four months. Little Charles was an interesting and promising boy. But the flower has been nipped in the bud; and the hopes of a fond father are cut off. His mother (a sister of our late Bro. Jonas D. Johnson) died about three years since.—They will rest together till the “voice of Jesus sounds to call them to his arms.” Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.

